THE

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For Micronesia.

OWING largely to the high prices prevailing at present for ship-building, it has been deemed best to hold in abeyance for a while the plans for a new vessel to take the place of the *Morning Star*, and instead of chartering a vessel to do the work of the present year, a small schooner, the *Carrie and Annie*, has been bought at a moderate price, and she will sail as near the first of June as possible for Kusaie and Ponape. It is hoped that Captain Garland will go in command. Dr. Rife and family will go down in the vessel, and supplies and a mail will be sent by her to all the islands except Guam. Letters should be written at once, and sent in care of Rev. Walter Frear, Y. M. C. A. Building, San Francisco, Cal.

The Deputation to India.

A CABLE message reports the arrival of the members of the Deputation to India at London, May 6. They are to leave London for Colombo on the 14th inst., expecting to reach that port by June 5.

A Perverse Report.

A NEWSPAPER report of an address by President Tucker, of Dartmouth College, represented him as reflecting severely upon the conduct of missionaries in China. The report is an entire perversion of what was said, and the manuscript of the address, which we have seen, contains no line or word in disparagement of the missionaries or their work.

An Armenian Congregational Church.

IT is known to many of our friends that a large number of Armenians, probably nearly 1,200, or over 200 families, have settled in the city of Worcester, Mass., where they are finding employment of various sorts. A church was organized by the Protestant Armenians in 1892, which is now worshiping in a hall very poorly adapted to its needs. They have an Armenian pastor, a graduate of Euphrates College, who is preaching to a good congregation. Most of these people come from Eastern Turkey — a very large percentage from Harpoot and its immediate vicinity, where they have been trained under our mission in that land. The people, though poor, are exerting themselves to the utmost to provide a house of worship. Aid is needed from friends in this country to enable them to complete their well-considered plans for building. Rev. Eldridge Mix, D.D., of Worcester, is acting as treasurer for the enterprise, and funds therefor will be gratefully received by him.

The Council for Bible Study and Foreign Missions.

We call attention again to the matter referred to by Mr. Wishard in his article in the last number of the *Missionary Herald* concerning an assembly at Silver Bay, Lake George, from July 6th to the 15th, for the purpose of devoting those days to Bible study, especially in its bearings upon foreign missions. This plan is under the direction of Mr. Wishard, in connection with the Advisory Committee of the Forward Movement of the American Board. The plan is a most attractive one. Through the kindness of a friend, Mr. Silas H. Paine, of New York, this beautiful resting-place known as Silver Bay Hotel, on Lake George, is to be devoted for ten days to the accommodation of guests who come from the churches for a season of retirement that they may think upon the Word of God and consider their relations to the broad kingdom of Christ on earth, and at the same time find healthful recreation. The special hope is that some one or more persons from each church may be present, to become familiar with the great missionary problems, and so be prepared to take the lead in their churches in missionary lines of work. Missionary leaders are needed in all our churches, and they need training therefor. The program, while not yet complete, is such as to insure a most profitable conference. Leaders in the great missionary enterprise will be present to give counsel and instruction. Professor Bosworth, of Oberlin, will be at the head of the department of Bible study. The expenses for this outing will be moderate — five dollars for an enrolment fee, and twelve dollars for entertainment. A rate of one and a third fare will be given on the railroads. Application for rooms should be made at once to Benjamin C. Marsh, 284 Fourth Avenue, New York, N. Y., who will send to any inquirer a little pamphlet giving all particulars. We trust that there will be a large assembly, and we are sure that it will be a profitable occasion for all who can attend.

Guadalajara Station.

The mission station at Guadalajara, Mexico, is rejoicing in the coming of Mr. and Mrs. Wright from El Paso and the transference of the Training School from its previous location on the borders of Mexico to a more central point. Mrs. Howland reports a series of receptions given to Mr. and Mrs. Wright on their arrival — first by all the missionaries at Guadalajara, including the Methodists, Baptists and Adventists, and afterwards by the church itself. Another reception given by the Mexicans was greatly enjoyed. The Training School was opened March 13, and at present there are about a dozen students, with more expected. A striking fact is stated that two young men from El Fuerte applied for admission, and were answered that they would be received, but that their expenses in reaching Guadalajara could not be met. The next thing that was heard from them was that they had started to *walk a thousand miles*, and in due time they arrived, having covered the whole distance on foot, except one and a half days on a stage, one day on steamer, and half a day on the train, earning enough to pay for these rides, but walking twelve days. One of these young men is a full-blooded Maya Indian, who speaks the language of his people and has done good work among them. We shall expect to hear more about these earnest young men.

Financial.

PLEASE read prayerfully the story of receipts for the month of April and for the eight months of the fiscal year. These figures constitute an appeal.

	April, 1900.	April, 1901.
Donations	$64,951.95	$40,494.91
Donations for the debt	20.00	135.00
Legacies	3,725.73	17,299.64
	$68,697.68	$57,929.55

	8 mos., 1900.	8 mos., 1901.
Donations	$345,584.97	$314,150.96
Donations for the debt	634.08	884.00
Legacies	85,390.05	90,004.05
	$431,609.10	$405,039.01

Decrease in donations for eight months, $31,434.01; increase for the debt, $249.92; increase in legacies, $4,614.00; net decrease, $26,570.09.

We are startled by this unexpected shrinkage in receipts from the living, during the last month. This must not be so. We must call for a rally. Those who have heard Miss Andrews speak of her experiences in the siege of Peking will recall how her words thrilled us, as again and again she exclaimed, "In answer to prayers — ours and yours." It was a refrain in her story of deliverance that moved our faith and compelled a new sense of trust in prayer. Are we praying enough in reference to the needs of the treasury? We have not enough of the Lord's money for our work. Shall not the intervention of a divine power be sought to make his people willing to give for this work? How it would stir all hearts, and what gladness it would occasion in every land, if great deliverance should come and money enough should be in the treasury! We could then say, "In answer to prayers — yours and ours." God graciously permit it!

Another Martyr.

THE London Missionary Society has received tidings of the death of one of its missionaries, who was murdered by brigands near Tientsin. It is stated that this is the first time that that society has lost a missionary in China by violence. Many of its missionaries have been assaulted by mobs and have narrowly escaped with their lives, but until this time none have been killed. This event simply illustrates the lawlessness which still prevails in many sections, but it does not indicate that there is special hostility to missionaries or foreigners.

International Missionary Union.

NOTWITHSTANDING the death of Dr. Foster, so long the host of the Missionary Union at Clifton Springs, the sessions will be continued as heretofore, with entertainment for all foreign missionaries who are eligible to membership. Persons accepting this offer should address Mrs. C. C. Thayer, Sanitarium, Clifton Springs, N. Y. The sessions will be held from June 5 to June 11.

A Wise and Generous Course.

In the letter of Miss Russell, of Peking, portions of which are given among the "Letters from the Missions," in reporting the departure of Dr. Ament for America on March 20, she refers to the indignation felt at Peking over the unjust accusations made in the home land against him and his associates. She avers that the respect and admiration felt by all for Dr. Ament have been greatly increased by his generous and skillful management of affairs under trying circumstances. She writes: "The way he has carried through his cases, fitting the demand to the circumstances, and to what the people could pay without causing great suffering, has shown to my mind justice tempered very much with mercy. Had it not been so, he would not be as popular as he is today. Our chapel is lined with banners, scrolls and umbrellas, not gifts of Christians but of outsiders, people from the villages where he has gone without foreign soldiers, calling the head men together and settling the cases. He has had many murderers in his hands, men who we knew killed our people, but he has not given them over to justice. He has demanded in some cases that they give something to support the widows or orphan children of the murdered ones. We have had the murderers of Ming, his father and sister, also of Chang Chi and his wife, in our audiences every Sunday; also one of the band who killed Wang San and his wife, child and old mother. Talk about revenge on the part of missionaries! Mr. Ament saved Cho Chou and Shun I Hsien from the foreign troops. At the latter place fifty-eight church members were killed. I could give scores of instances where Mr. Ament has saved life when a trial for murder could have been brought in a Christian land."

Tokens of Love.

Since the above paragraph was in type, Dr. Ament has made a brief visit at our Missionary Rooms. He was here only long enough for a needed conference, expecting to return to Boston very soon. We are glad to secure a few lines from him, to be found on another page, in reference to the outlook for missionary work in China, of which he speaks most hopefully. Only by considerable effort did we gain from him some information about the banners and umbrellas which Miss Russell refers to in the preceding paragraph. Dr. Ament was obliged to confess that, much against his will, he had to accept about twenty-five banners and ten or a dozen memorial umbrellas, such as the Chinese rejoice in, all brought from the villages outside of Peking as testimonials of the esteem of the villagers to the missionary who had befriended them and who was about to return to America on furlough. Few of these donors were Christians, for the Christians were too poor to bring such gifts. The banners and umbrellas are of silk, or other rich materials, and finely embroidered. It was the spontaneous testimonial of many who felt that they had been justly and kindly dealt with, and had been saved from exactions which, according to the custom of the country, might have been expected. Other votive gifts, brought, as we understand, by the Christians, were three gold rings, one designed for Dr. Ament's mother, another for his wife, and the third for Dr. Ament himself.

The engraving on these rings was, of course, in Chinese characters, but we have the translation: On the ring for the mother is the legend, "Her virtues are complete;" on Mrs. Ament's, "The Lord hath given great grace;" while on Dr. Ament's it is written, "He loved others as himself." This latter suggests distinctly the Christian form of the Golden Rule in contrast to the precept of Confucius.

Two National Duties.

NOTWITHSTANDING the favorable action of the Congressional committees in reference to legislation restricting the sale of intoxicating liquors and fire-arms in the Pacific Islands, the bill reported for this purpose failed of passage during the last crowded days of the session. It will be presented anew at the opening of the next Congress in December, and it is important that every influence should be brought to bear upon our legislators in favor of the speedy adoption of the Gillett Bill. The case is a clear one, and it would be criminal if our government should not join with other nationalities in the suppression of a traffic which brings such disaster to the native population in the Island World. And there is another matter in which the Christians and philanthropists of our country should seek to influence our government, namely, in reference to giving China, in the new treaties that are to be formed, a free hand for the suppression of the opium traffic. Among the grievances which China has against foreign nations, the most serious is the fact that these nations have insisted in their treaties upon limiting the power of Chinese authorities to put such duties upon the importation of opium as would practically prohibit trade in the drug. It is a sad fact that Christendom has forced China to receive foreign opium when she was unwilling to do so. Unless in the new treaties a change is made, China will be compelled to put the duties upon opium low enough to prevent checking its introduction. Japan keeps out the drug from her borders with a strong hand. It would be a monstrous wrong for Christian nations to make it impossible for China to do the same. Our officials should be besought to see to it that in present negotiations the requirements of previous treaties be no longer insisted upon, and that China be left free to deal with this matter in any way she chooses for the limitation or prohibition of the trade in opium.

Training for Theological Students.

Two interesting facts reported from opposite sides of our globe illustrate the way in which our missionaries are seeking to prepare native preachers as Christian leaders among their own people. Mr. Chandler, of Madura, reports that when Dr. Jones, the Principal of the Theological Seminary at Pasumalai, was suddenly ordered home, it was apparent that the seminary must be placed in charge of some one already overburdened with work or else be closed. It has therefore been decided to devote the present year to a practical training of the students in the field. Mr. G. S. Eddy, of the Student Volunteers, who is residing at Tirumangalam, is to take charge of the itinerating and training work for the year. About twenty days each month will be spent by the students in tents, visiting each station in turn. The mornings will be devoted

by them to visiting, two by two, the surrounding villages. The afternoons will be given to lessons. In the evening evangelistic meetings will be held. The remaining ten days of each month will be given to preparation for the work of the following month. It is believed that this will be a most profitable year for the students, and much good is hoped for in the several districts visited. A similar training is now being given to the students of the North Pacific Institute at Honolulu. Mr. Leadingham reports that the Institute seemed likely to fail of its end unless there should come a quickening of the spiritual life of the churches, so that these churches would welcome and support a trained ministry. He, therefore, is now carrying out a plan to take the students for a protracted visit at such places in the islands as are open to receive them; there to hold public services, to visit among the homes of the people, and in every way to conduct an evangelistic campaign. In this way Hauula, Hana, Kaupo, Kipahulu, Nahiku, and other places have been visited and have received a spiritual quickening, attended by many professed conversions. Would it not be well if theological students everywhere could have a year of such training as this?

Caring for the Kaffirs.

BOTH the contending parties in South Africa have suffered most terribly in the recent war, the Boers having lost practically all their possessions, and the British having sacrificed enormously in money and in lives. It is not for us to apportion the blame or to attribute results to specific causes, but it is enough to say that both parties have heretofore sinned grievously in their treatment of the native population, and that they deserve chastisement for their offenses in this matter. Whatever may have been the faults of Mr. Chamberlain, the British secretary of state for the colonies, it is much to his credit that he has said recently, in reference to the settlement of affairs in South Africa, "We cannot consent to purchase peace by leaving the colored population in the position in which they stood before the war." A righteous treatment of the native races will secure for the British a blessing which they have not hitherto enjoyed.

Consul Goodnow on Chinese Missions.

WE have before this made reference to an utterance of Consul-General John Goodnow, of Shanghai, China, in defense of missionaries in China who have been so often misrepresented in the good work they are doing. Another extract from a recent speech of his is worthy of quotation here: "Our missionary enterprises, hospitals, schools, and churches have won for us the good will of the Chinese people. All the institutions of western learning for Chinese are American and missionary. One cannot overestimate their influence. I know of one hospital that last year treated 33,000 cases of women and children free. That hospital is only one of many doing a similar work of noble charity. Before I went to China I had my misgivings as to adult Chinamen ever becoming true converts to Christianity; but when the time of trial came, last year, and tens of thousands of Chinese in the North refused to recant their Christian professions, but sacrificed their lives, martyr-like, on the block, they gave a supreme test of their belief in the Saviour of mankind."

Punitive Expeditions in China.

We have had shocking accounts of barbarities attending some of the punitive expeditions sent out by the Allies from Peking and Tientsin, and though careful witnesses state that these accounts are much exaggerated, there can be no doubt that the soldiers of western nations have been guilty of gross misconduct. They are a disgrace to Christendom. But on the other hand, it should be known what some of our most considerate judges who know China think of this matter of punishment for wrongdoers. The atrocities committed at Tai-yuen-fu, the capital of Shansi, by the ferocious governor, Yu Hsien, who invited into his yamen more than a score of missionaries under promise of protection and then fell upon them with daggers, are well known. The following extract from a letter of Dr. Peck, who has recently returned to China from the United States, is worthy of consideration by those who are questioning about what shall be done in China. He says: "It is a great pity that a punitive expedition cannot go to Tai-yuen-fu. The people there are still rejoicing in the cowardly murders, and lauding Yu Hsien as a man with the right stuff in him, who 'dared to do things.' Whether he is dead or alive we cannot tell. The moral effect of this lesson will never be felt by that people without some tangible evidence to them of the downfall of this wicked conspiracy. The city of Tientsin is being punished by the razing of its wall. It is an old punishment in China, inflicted upon cities which deserve the severest condemnation. Tai-yuen-fu should be treated in the same way, and a special clause inserted in the treaty of peace forbidding forever its reërection. It would be an impersonal punishment, taking no life, destroying nothing of any real value, but as an object lesson would sink deeper into the popular heart, and be more enduring than any other. The spirit of missionaries is criticized in the press mainly, I judge, by those who wish to show, what is no doubt true, that they are no better than they should be. But you, at least, understand that not money or revenge is sought as an end. The one deep, heartfelt desire is that this costly sacrifice shall not have been in vain, and the future well-being and good government of this great people be secured."

From Ruk.

After much delay, the vessel which was expected from Ruk to take Dr. and Mrs. Hyde from Guam to Ruk made its appearance, and the Doctor and his wife arrived at their station on February 22. They report themselves as well and getting settled, and that the work seems to them to be in good condition. Mr. and Mrs. Stimson report themselves as in better health than they have been in recent months. On the same schooner which took Dr. and Mrs. Hyde to Ruk, Mr. and Mrs. Price went, taking up Mr. Stimson at Ruk, for a missionary tour through the Ruk lagoon and the Mortlocks, and probably to Ponape, before their return to Guam. We have brief letters from these friends dated Ruk, February 28, just as they were leaving for the tour through the Mortlocks. We shall hope to hear shortly from them of the work in these islands which have for so long a time been unvisited.

THE OUTLOOK FOR MISSIONS IN CHINA.

BY REV. W. S. AMENT, D.D., OF PEKING.

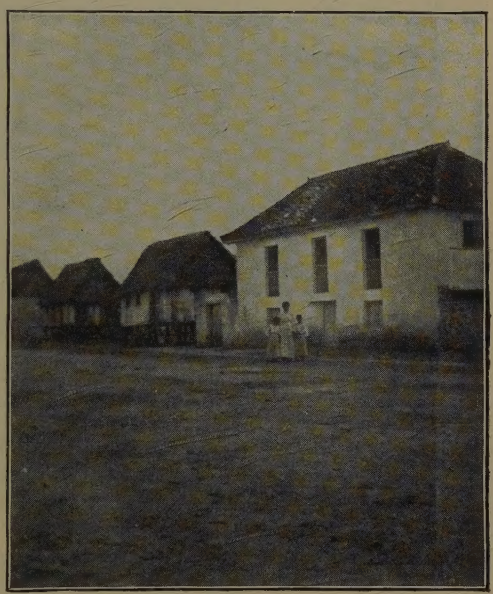
On reaching America for a furlough of a few months, the most important question put to me, and one which I am eager to answer, relates to the outlook for missionary work in the Chinese Empire. Have not the events of the past year put more than a *temporary* check upon Christian enterprises there? Have they not placed a barrier between the Chinese and the messengers of the gospel from the western world so that for the present and the near future, at least, little success can be expected in the line of missionary work?

The situation when I left Peking was somewhat as follows: The attention of the people has been drawn to Christianity as never before, and the spirit of inquiry is abroad. Books are in demand, and a bookstore was to be opened on our street in Peking by a Chinese, with private funds. Furthermore, many literary men are aware of the insufficiency of their ethical teachings to raise up reliable men for the public service. Christianity has not only been put to the test in the recent outbreak, but Confucianism as well. The deficiencies of the latter, as well as its many excellencies, are apparent to thinking Chinese. The desire for scientific and technical education is so urgent that, doubtless, among the first things done by the high officials will be the establishment of schools of that character. The call for a knowledge of foreign languages is so great that, at present, teachers cannot be found to supply the demand. Without doubt mission schools will be obliged, more or less extensively, to fall into line and satisfy the demand for English.

The loyalty of the native Christians to the church which has shown such kindly care for them is most marked. Some say the Chinese have no sense of gratitude. We know to the contrary. No doubt there is a loosening up of moral grip on the part of some, owing to the confusion and strife of the past year. But on the whole the people have stood the stress remarkably well, and there seems nothing to interfere with a genuine and rapid growth. Several of our country stations are well established, and Sunday services are carried on as usual, with reliable men in charge. On the withdrawal of foreign troops, so far as I can judge, there is no reason why there should not be a large ingathering in the near future. Workers are needed in large numbers, to be ready to occupy the field. It takes years to bring a missionary to his full efficiency, and men must be in training, glad to go through the preliminary stages of hard work, and be ready for the large opportunities which experience will bring. If the Christian Church should weaken now, in view of the criticisms of men, or strife of the nations, or growlings of demons, it is not worthy the support of an intelligent constituency. We are by no means overwhelmed by the waves. They only develop strength. The Church at home still needs the wider outlook of foreign work that the record of the eleventh of Hebrews may be continued, and the vitality of Christianity be convincingly shown to the world.

THE OPENING OF GUAM.

THE arrival of Rev. and Mrs. F. M. Price and Miss Channell at Guam on December 1 has already been chronicled, and we are able now to give a few additional facts as to the beginning of Christian work at that island. Guam, it will be remembered, is the southernmost of the Ladrone Islands, and lies about thirteen degrees north of the equator. The circumference of the island is about one hundred miles, and the chief town, Agana, on the west coast, is said to have a population of about 6,000. At the time of the arrival of the missionary party, the island was suffering terribly from the typhoon which swept through that part of the Pacific Ocean in November last. Trees were uprooted, the houses torn down, and desolation was seen everywhere. This condition of affairs made it very difficult for our missionaries to secure proper lodgment. The American officers and soldiers constituting the garrison of the place had taken possession of all desirable buildings, but Mr. Price succeeded in renting a house having three rooms and a kitchen. To be sure, there was a hole in the tile roof some seven feet wide, caused by the typhoon, which was not mended until some time after it was occupied by our friends. The mended roof is shown in the above cut of Mr. Price's house. The entrance is in the rear through a door opening on the back yard.



MR. PRICE'S TEMPORARY HOUSE AT GUAM.

After having been cleansed with much labor, the place, though small, will furnish a temporary residence until a permanent house can be built. The photographs sent by Miss Channell show us the character of the dwellings near them. The native houses are set upon posts and are without cellars. They stand near together, the streets being narrow and full of children and women, pigs, dogs and chickens. The people are of two classes, some of them intelligent, using the Spanish language, while the common people use a patois of the native language called *chamorro*, with some Spanish words intermixed. Religiously the people have known only Spanish friars, whose repute has been most unsavory, and, as would be expected, the morals of the community are very low.

But already services have been begun even in the contracted quarters of Mr. Price's house, and Miss Channell has a Sunday school of a dozen

children. With the few English words that the children know, and with what she herself knows of Spanish, Miss Channell is able to make a beginning.

LOOKING DOWN THE STREET AT GUAM.

The governor and his family are in attendance at the Sunday services. Miss Channell reports that the days are hot, but the nights cool, so that the climate is by no means unbearable. It has become very clear already that the best location for missionary premises and for the schools, which will be a prominent feature in the missionary work, is not in Agana itself, but outside of the town, and so a site has been secured on a point of land a mile and a half from what is called the "palace," or government building. It is on the road between the town and the harbor, and furnishes room enough for all the buildings needed, giving them a pleasant and healthful location. A stream of sweet water is not far distant, which is a great boon.

Mrs. Price writes that they have already learned to love the people, because they seem so genial and kindly. The foundations for the new house are being prepared, and will be ready for the erection of the building as soon as the materials can be sent from San Francisco.

THE OPPOSITE STREET.

On the vessel which carried these missionaries to Guam, Dr. and Mrs. Hyde were also passengers, hoping to be taken soon from Guam to Ruk, their appointed station. The schooner which was expected to take them was much delayed in reaching Guam, so that they did not leave until February 15. It seemed best for Mr. and Mrs. Price to go with them, that they might visit their old station, and also for a tour with Mr. Stimson among the Mortlocks and to Ponape. Miss Channell, therefore, is temporarily left alone on Guam. She writes, however, in good cheer, and sends the photographs from which we have secured the engravings on these pages. Let this new missionary work in Micronesia be remembered constantly in the prayers of Christians.

TWO COMORRO GIRLS.

THE LAST LETTER FROM THE SHANSI MARTYRS.

We have had the privilege of seeing a letter which has just been forwarded from Dr. Peck at Pao-ting-fu, written by Rev. D. H. Clapp, with some notes by Mrs. Clapp, forming a brief journal of the experiences of these now martyred missionaries from July 4 to 15. It is addressed to the "Dear ones at home," in full realization of the fact that it was doubtful if it would ever reach these friends, and, if it should reach them, it would be the last message they would receive. The letter was brought by a native Christian from Taiku, Shansi, and was concealed in his stocking while traveling through rain and mud. It was delivered to Dr. Edwards at Pao-ting-fu, who gave it to Dr. Peck, to be forwarded to the sister of Mr. Clapp, Miss Kate G. Clapp, of Kirtland, Ohio, and reaches America about eight months after its writers had passed from earth.

It is greatly to be regretted that the letter is so defaced by wetting and exposure that it is impossible to decipher the whole of it. Some portions of it, however, can be read. We will not quote the accounts of the rumors that daily reached the ears of our besieged missionaries during the weeks of their confinement in Taiku, but some portions relating to their personal experiences will be read with deepest interest as showing how clearly they under-

stood the peril they were in and with what Christian courage they faced death.

The letter states that Jen Tsun was sacked on Sunday, July 1, and that Mr. Davis had come to Taiku on the previous day. They were all together therefore. On July 5, at 12.30 A.M., which is the first date, Mr. Clapp wrote: "Before this reaches you, if it ever does, you may hear of the destruction of all of us, but we hope not. Quite a good many of our people are with us, and we are keeping strict watch, night and day. I am on watch now, but it is time to call my relief, and I will stop till I am not so sleepy." Later on in the same day, word was received by way of Fen-cho-fu that some China Inland missionaries had been killed, and Mr. Clapp says: "This may be our fate in a few days, but if so, praise God, we shall soon be beyond the need of help or hurt. We cannot communicate with the coast, as the roads and telegraph lines are in the hands of our enemies. We are trying to form some plan to get word to the consul or minister, but I don't know as we can. We shall sell our lives as dearly as possible. We believe in the doctrine 'Trust in the Lord and keep your powder dry.' Our servants are leaving us to some extent, but the defection is not great as yet. The Christians seem loyal to a good degree, for which we thank God. You will know before this reaches you whether we survive or perish. We have hope that the Lord will exert his saving power. I never thought of posing as a martyr, but I am willing to give my life for China, if necessary. I feel as sure as that I live at all that 'the blood of the martyrs is the seed of the church,' and that if we perish, it will be the starting of a better and more enduring church than any that *we* shall build, or, more truly, that God can build through us.

"I am greatly surprised and gratified that dear Jennie (Mrs. Clapp) is so brave and cool in this hour of danger, for she is naturally so timid and fearful of slight dangers that I feared she would be dreadfully frightened. But she is calmer even than I. Davis and Williams are both cool-headed, and I believe will fight for life like troopers. If we are attacked, somebody besides foreigners will get killed."

Various alarms and disturbances are recorded as having occurred from July 6th to the 9th, and the news of the disasters at Ping-yao and Tai-yuen-fu are reported, and Mr. Clapp writes: "Ah, this is serious business for poor China — but in the end it will be for the furtherance of the Kingdom of God. Of this I feel sure. I have believed for many years that Satan would stir up a great persecution for China one of these days, and it is coming now. It is a time of testing and sifting. The Boxers are making havoc among those who are not and have never pretended to be Christians. They catch a man whom they suspect and accuse him of being in the employ of foreigners, engaged in poisoning wells, and hack him to pieces and burn his body in the temple before the gods."

On the 7th of July the city magistrate issued a proclamation for the suppression of seditious talk and rebuking the Boxers, with the object, apparently, of quelling the universal terror which was prevailing. Mr. Clapp writes: "We hope and believe it is the hand of the Lord to help us and the poor people. We hope in his mercy still. A courier just in from Fen-cho-fu

reports they are still alive and well, and have hope that the worst is over. 'We will be glad and rejoice all our days.' We hope yet that news of the troubles here will not have reached you, so as to make you worry. None of us have undressed for about a week."

Various disturbances in the city are reported, but nothing serious happened to the missionary party. Mr. Clapp says: "At present there are about fifty foreigners imprisoned in this part of the province, either in their own houses or in the yamens, unable to move and their money nearly gone. We are better off than most of the others, for we happen (or was it not rather our Father's planning for us?) to have an unusually large amount in the bank here, so we have not suffered much. We have about thirty-five of our people with us, whom we have to feed, which costs several dollars a day, and this will soon use up our funds. But we hope we shall be succored ere want comes. Of course we shall have to get more money in some way to go on with our work, but I believe that if the Lord means to keep us here he will supply the need, so I don't worry about that."

Allusions are made in the records from July 9th to the 13th to some plans that had been suggested for fleeing to the mountains. A report reached them that the foreigners were all to be massacred on July 10. The relatives of the native Christians were urging them to escape, inasmuch as the foreigners were all to be killed. One of their students stood by them, though it was very hard for him to decide whether to remain or to flee. Mr. Clapp says of this perplexed student, "May God help him to be true to his Saviour, is all we can ask." On July 13 the question of attempting to flee to the coast was considered again, but it was recognized that there was the smallest possible chance of being saved in that way, and Mr. Clapp writes: "This is the last you will hear from us. We lay down our lives for His sake. This sacrifice of life will be for the glory of God in the end, though we cannot see how now" On July 14 report is made of a very anxious day, and that the constant strain was very hard to bear. Money, too, was getting low.

The last brief entry was on Sunday, July 15: "We still live; most of our Christians left yesterday because they thought we were going to try to escape, and we did make some preparation in that direction, but we have decided again to stay here as the safest place. I arose this morning very much perplexed, and for a couple of hours was very unhappy; but after breakfast we foreigners read John xiv, and again cast ourselves on the Lord, and now my heart is at peace. I have never enjoyed such peace in a time of anxiety and trial. The Lord is very good to us. I am anxious now to keep my heart stayed on Christ. He is our help and our shield. This very likely is the last I can write, unless the Lord should see fit to deliver us in a miraculous way." There follow two or three brief directions to his sister in America as to the disposal of some of their effects in the home land, and so the touching record closes.

"They climbed the steep ascent to heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train."

THE HOSPITAL AT CESAREA, TURKEY.

A VERY neat booklet by Dr. William S. Dodd, missionary of the American Board at Cesarea, Turkey, recently issued, furnishes occasion for reference here to the remarkable work accomplished within a brief period in connection with this hospital. It is but fifteen years since Dr. and Mrs. Dodd went out under appointment of the American Board to Cesarea, where he at once opened a dispensary. The beginnings were very rude, since, as the doctor says, the entrance was through a stable, and that at times he had to push aside a cow in order to reach the stairs, while the cracks in the floor were so broad that he was able to oversee the cattle below, as well as his

HOSPITAL AT TALAS, CESAREA, FROM THE EAST.

patients. Later on, the dispensary was removed to Talas, a suburb of Cesarea, about five miles distant.

This medical work was carried on under manifold disabilities, but the need of it was becoming more and more manifest. Friends in America, chief among whom was Mr. Peter Carter, of New York, father-in-law of Dr. Dodd, raised over $5,000 for a dispensary, and the land was purchased and a building erected in 1892. But the place was very crowded and suitable only for a dispensary, not a hospital. Yet the people came, Armenians and Turks, and the blessings of Mohammedans as well as of Christians were poured out upon the missionary physician. Some of the bitterest Moslems learned, while seeking the healing of their bodies, something of the spirit of Christianity, of which previously they had no conception.

In 1897, after Dr. Dodd's return from a furlough in America, where he had obtained from friends means for enlarging his work, he found it impossible to build because of governmental restrictions. He was compelled to

begin by remodeling the dispensary and putting in iron bedsteads in place of native furniture, or rather want of furniture. The Turkish government, while refusing permission to build a hospital, tolerated the work already begun, and it was carried on with increasing success. In 1899, Miss Emma D. Cushman, who had had long experience in a hospital in the United States, came to the assistance of Dr. Dodd. A friendly governor at Cesarea could grant permission to build a *house* though not a hospital, and this he did, though fully aware of the use to which it was to be put. This was in the year 1900. Later on, he granted permission to add a stable and wash room; subsequently came permission to add rooms over the wash room and stable. And so, after long negotiations and yielding point by point, the present fine building shown in the

HOSPITAL AT TALAS, CESAREA, FROM THE WEST.

accompanying cuts was completed. Dr. Dodd thus describes the building: —

"It has three stories and a basement, and when completed will have room for seventy beds in the wards, some private rooms, accommodations for nurses and servants, and the rooms for the superintendent, Miss Cushman, who lives in the building. The material is a light gray tufa, trimmed with a harder redstone, which sets off the color to advantage. The town of Talas is built on the sides of a cliff which rises from the Cesarea plain. The hospital is in the highest part of the town, and overtops all other buildings, looking out over the plain to Cesarea, five miles away. It is clearly seen from the plain, and is a landmark to all the country as far as it is visible."

The cost of the building has been $7,172, though at the price of labor and materials in America it would have cost $40,000, and all this has been raised without any help from the treasury of the American Board. The Board has given only the support of Dr. Dodd, since Miss Cushman, though under missionary appointment, is supported by a friend of the institution.

Since the work began, in 1892, the whole number of patients has been 629; outpatients, 61,333; of the 2,084 operations, 376 were performed during the year 1900. The institution asks no assistance for its running expenses, but there is still remaining upon it a small debt, which would not have been incurred had it not been necessary to finish the work in order to escape some governmental restrictions. What is now needed is the removal of the debt of $700 and some additions that would make it a more perfect hospital, requiring in all about $3,000. The institution would then be advantageously situated for carrying forward this most efficient branch of Christian work. A number of gentlemen in New York are acting as American directors, having as their treasurer Mr. James M. Speers, 14 West 23d Street, and friends who are specially interested in the medical arm of the missionary service may be glad to contribute to this work. These hospitals in missionary lands are not merely humane institutions for the relief of the suffering, but they are eminently evangelistic agencies where the gospel is preached and souls are saved.

SIR ROBERT HART AND THE BOXER MOVEMENT.

BY REV. C. A. STANLEY, TIENTSIN, CHINA.

I HAVE read with much interest the article by Sir Robert Hart in the March number of the *Cosmopolitan* magazine. With most of the article I am in hearty accord. He is one of the old-timers, and what he says is worthy of consideration. He has had special opportunities for knowing officialdom; he has not been so well placed for learning about the people. In this article he makes sweeping charges regarding the conduct and practice of the missionary body in the prosecution of its work. No exceptions are made, and it seems well that these indictments, made as they are by one of China's oldest residents, and by one who has lived near to and in very friendly relations with many missionaries of different societies for years, should be noticed.

Missionary workers may be divided into two classes, Protestant and Catholic. I make special reference only to the former. Sir Robert's strictures recognize no such difference in the missionary body, a distinction which should be made, inasmuch as their principles and methods of labor are in some respects at variance. Any writer treating of this general subject should in all fairness recognize this fact, and distinguish between the parties, indicating which party, or what individuals in either or each party, are transgressors in the matters referred to. Such a course might result in much good to the work and to the societies directing it.

It is worthy of observation that the Chinese as a people are exceedingly tolerant, and that care and tact and adherence to what is right and just in dealing with them seldom fail of good results. Mohammedans, Buddhists, Jews, Nestorians, Catholics, all came into China and found complete toleration until the Roman Catholic priests engaged in political intrigue in Peking, while enjoying the patronage of the emperor, resulting in their expulsion in

the fourteenth century. But for such conduct, possibly, toleration treaties might never have been thought of.

According to the treaties and numerous imperial edicts and local proclamations, missionaries are permitted to reside and prosecute their various forms of labor, preaching, teaching, healing, etc., wherever they please. Converts are guaranteed free exercise of their religious convictions, and amenity from all assessments and ceremonies connected with idolatry. It is not claimed that missionaries have never made mistakes, have never been indiscreet; such claim cannot be put forth for any class of men. But while a degree of allowance should be made for this, the contention is that, as a rule, Protestant missionaries have been free from the sweeping indictments made against the missionary body in the article referred to.

Referring to the fact that missionaries availed themselves of the treaty privilege of interior residence, Sir Robert says: "This was followed not only by quarrels between converts and pagans, but by complaints that the missionaries themselves interfered in local official business, thereby irritating both mandarins and people." He speaks of "*soi-disant* converts joining . . . to get protection . . . or use of church connection to influence local litigation, . . . as well as missionaries interfering . . . a sort of poaching on official preserves, which mandarins wax wroth over." These are certainly very serious charges, and in so far as they are true are sufficient cause for much ill feeling and trouble and merit only condemnation.

What course is usually pursued by Protestant missionaries in such cases as are referred to in these quotations? It is true that some of the Chinese try to enter the church for personal and selfish ends. With all the care we can exercise, such hypocrites are sometimes received, since we cannot know the heart. Hence extended probations and great vigilance in doubtful cases. All possible tests are applied, in addition to faithful instruction as to Christian duty and living; and whenever such false profession becomes apparent, suitable discipline is exercised, followed by expulsion, if there is no manifest repentance and change of life. When a convert complains of the conduct of his pagan neighbors, it is the custom of Protestant missionaries to inquire carefully into the case, seeking and urging its settlement peaceably, if possible. If it proves to be a case of genuine persecution, and patient endurance and peaceable methods with the people and the official fail, they have the option of appeal to the consul for the enforcement of the treaty. Even then some prefer to wait, endure and conquer by suffering, forbearance and love. Ordinary "quarrels," business differences, village feuds and difficulties, and *all* that cannot be evidenced as genuine cases of persecution, they refuse to touch. They are, as a rule, careful and discriminating, urging the Christians "if possible, to live in peace with all men." No society would tolerate any other course.

Quoting Prince Kung and Wen Hsiang on foreign relations, Sir Robert says: "During the forties, fifties and sixties, foreign intercourse was simply tolerated, and was never regarded as a blessing." Speaking of the provision made by the Confucian ethics for regulating the relations of men here, he says: "For barbarians to send missionaries to teach about preparation for

the hereafter was simply ludicrous, and was becoming more than a nuisance by the quarrels that everywhere followed such teaching."

This is, I take it, intended to represent Chinese opinion. Be it such, or be it Sir Robert's opinion, he speaks from the view point of the mandarin who has been bothered with securing the observance of treaty stipulations, and whose opportunity for enrichment has been curtailed by some of the regulations regarding the entrance and inland transit of foreign goods. On the other hand, I have met many of the people who speak of the benefit to them of the incoming of many foreign articles of utility and convenience, at rates within their reach, some new, others cheaper than the similar and poorer native article, because the treaty provisions prevented or decreased official "squeezing." It is true that foreign intercourse has been too frequently conducted in such a manner as to afford ground for the complaint of Sir Robert, but let the blame be rightly placed.

Equally important is the testimony regarding the impulse that has been given to progress and reform through the dissemination of Western learning and science all over the land and claiming adherents by the millions, the number continually increasing, notwithstanding the reactionary course of the Empress Dowager. All this is the outgrowth of missionary work, though not all the direct work of missionaries. Whatever may be said of some forms or methods of foreign intercourse, it would be difficult to persuade those who have benefited by this knowledge that it has not been a blessing to them, or that it is not full of promise for the future of their people. This popular and weightier side should receive consideration as well as the side from officialdom.

Regarding the purchase of property, Sir Robert says: "A foreign official is invoked, for instance, and his intervention obliges the Chinese official to enforce the sale of a certain plot of ground to missionaries against the wishes of the neighbors, and then the missionaries proceed to put up a lofty building on it, thereby, in the estimation and to the consternation of the whole population, ruining the luck of the neighborhood and the fortune of its inhabitants." Such a course might well be "sure seed of a future riot." Where unwillingness and opposition are met, every effort is made to disarm suspicion and win confidence, all of which becomes easier as we and our work are better known and converts multiply; and cases are very rare in which suitable premises cannot be secured in any place we desire to occupy. Not infrequently after the rental or purchase has been completed, the *literati* or the officials, invoking the rabble for reasons of their own, have created an unwilling sentiment and stirred up opposition. Circumstances always govern action in such cases. The real sentiment and the causes of the change are seldom unknown to the missionary; the right of rental and purchase are unquestioned; sometimes it may seem best to press this right in a quiet, patient manner, as against a manufactured feeling; sometimes to inform the official of the treaty provisions (the Government has often been very obstructive by neglect here), and then "save his face" by accepting another site; sometimes to wait for a change of officials, work quietly till enlightenment becomes suffi-

cient to prevent the friendly feeling from being "bullied" into abeyance. These are applied facts which ought to be known to a man of the opportunities and enlightenment of Sir Robert Hart. The writer once rented premises in a walled city to open a new work. Our presence and business were known to all, including the official, terms of rental, payments, delivery for repairs and occupancy arranged, fifty ounces pledge money was paid, and we left. Very soon after, the owner and the "middle man" (agent) were arrested, and the agent severely beaten. Both owner and agent would have kept the bargain if I would protect them against the official. The reasons were entirely within the yamen, and after careful consideration it was decided in this case to receive back the pledge money, withdraw and wait.

A quotation from a letter of Yuan Shih Kai, Governor of Shantung Province, is in place here. English and American (Protestant) missionaries had addressed inquiries to him concerning existing conditions, status of missionaries and converts, and prospects for resuming work. After referring to his known proclamations and other efforts "to protect Christian interests," he says: "You, honored sirs, have been preaching in China many years and exhort men concerning righteousness; your church customs are strict and correct, and your converts may well observe them. In establishing your customs you have been careful to see that Chinese law was observed." He welcomed them back, and pledged his best efforts for the protection of missionaries, converts and their work. Such utterance, especially in these troublous times, from one of his position, one who knows officialdom from its own side, who knows the people as one of them, who knows missionaries, their methods and work with and among the people, ought to count for something in this connection.

Shortly before returning to the United States, on furlough, two years ago, the writer made friendly calls upon two district magistrates, separated about fifty miles in opposite sections of his field. They spoke of their relations with Protestant missionaries in the past as having always been very pleasant. They had had occasion at different times and places to deal with difficulties arising between Christians and pagans; they had always found the missionaries reasonable and asking only for justice, and never interfering with the official in the rightful performance of his duties; and the Protestant Christians were generally well behaved and law-abiding; and so long as this was the case, they said they would protect them in their rights. They were true to their promises till removed, after the beginning of the Boxer uprising. The erection of "a lofty building" is in some places very objectionable. In such places, until suspicion has been overcome and confidence won, and by reason and facts and reference to Chinese temples and official buildings, frequently higher than two-story foreign houses, the unwillingness has been removed. I have never known a Protestant missionary to erect such buildings as Sir Robert refers to. I do not believe it has been done, certainly not within my knowledge.

I regret to have to call attention to these facts, and it would not have been necessary if right discrimination had been exercised in the article

quoted, and the blame properly located. Let writers know the facts; let them locate their indictments; let them discriminate between the worthy and the blameworthy. Then will they not cause heartaches; they will restrain evil and advance righteousness, truth and peace in the world.

LETTERS FROM THE MISSIONS.

Foochow Mission.

ING HOK.

WRITING in February, Mr. Beard reports a visit made by Mr. Walker and himself, with two of the theological students, at Ing Hok where a "Quarterly Meeting" was held which was regarded as very successful. Mr. Beard writes: —

"After the quarterly meeting Mr. Walker and the students started for Foochow, and I, with three of the helpers and two load carriers, started for the stations up the river. That night we spent on Sa Sang, a level mountain top, at the home of the only man in that large tract of country who professes to be a Christian. He is not free from the opium habit and has not joined the church. We held a delightful and touching service with him and his family. He prayed very earnestly for the forgiveness of sins and for the indwelling of the Holy Spirit. A man who prays like that, and who reads his Bible as I know this man does, must have God's ear.

"Saturday morning we were off for Diong Heng where we have a chapel, arriving at 4.45 P.M. On the road everywhere there were the best of opportunities for speaking of Christ. The three young men with me said I was as good as an accordian to attract a crowd. That Saturday at dinner in a native inn we preached for an hour and a half to about twenty men. They listened most attentively and asked honest questions about the Gospel. The crowds everywhere were most attentive and polite. That evening we had a very interesting service at Diong Heng with four men who are Christians but have not the courage to stand up before their relatives and friends and confess Christ. They are afraid of being laughed at. But they will gain courage.

"On Sunday I conducted Communion service at Diong Heng in the morning, and at Sung Kan in the afternoon. Sung Kan is where the theft occurred in August. The thief and the man into whose house the goods were put are now in custody at Ing Hok, and they have confessed. On the road from Diong Heng to Sung Kan we pass through the village where these two men live. This village has for a long time borne a bad reputation. Just as we reached the village we heard a terrific shout and angry words. Looking in the direction of the sound, we saw, about fifteen rods away, some sixty or seventy men collected with spears and tridents as if for no peaceable amusement. It was not exactly a pleasant sight in just that place and at just that time. Nik Huak, the evangelist of the Ing Hok field, was walking just behind me. He stopped and exclaimed, 'What is the matter?' One of the load carriers also stopped, the other kept on and I followed him. For some reason I did not feel much disturbed. I thought of my sprinting days in college, and made up my mind I could run as fast as the other fellow. But I felt all the time that this trouble did not at all concern us. This proved to be the case. These sixty or seventy men had been taking a feast over ancestral grave-worship, and had gotten drunk, and then a fight ensued. We chanced to come along just at this time.

"We spent Sunday night at Sung

Kan and Monday morning at 6.30 were going down rapids in a boat (ferry) with twenty other men. We made twelve miles in three hours, walked another four miles, and took dinner at Ngu-deng-muoi. That afternoon I took the first rest I had had since leaving Foochow."

COMMENCEMENT AT FOOCHOW COLLEGE.

MISS WILEY sends a report of the Commencement held at the end of January. January at Foochow differs little from June in America, and the occasion was one of great interest. Miss Wiley writes: —

"It was especially gratifying to have the high officials present at the exercises, and to know that at least outwardly they were not unfriendly to the Christian work done among the young men of their land. This is the annual occasion for reaching the officials themselves with some of the 'Good tidings' and showing them the results of Western education upon their people."

Among the officials present Miss Wiley names the provincial treasurer, the Cheng Tao-tai, the prefect and sub-prefect, the Ming and the An-guang magistrates, and others of the Chinese gentry. Consul Gracey was also present. After the group was photographed, the company went to the Peace Street church where the Commencement exercises were held.

"The graduating class consisted of six young men, four having completed the eight years English course and two the Chinese course of the same length. The class goes forth with many prayers that it may be an unwavering force on the side of truth and righteousness. Four members of the class have for some time been closely identified with the Christian organizations of the college; one has long been a Christian, but prevented from publicly confessing his belief by his aged father; another came from a Christian family, but yet was indifferent to Christianity until the past term, when he yielded to the Christian influences about him, and at last has been received into the church. Thus God has been pleased to honor the prayers of his servants and has brought each one to know him.

"One Essay, on 'Educational Reform,' was read in English; two, on phases of the political situation, were read in Foochow Colloquial; one, of a scientific nature, was read in Mandarin; and one was omitted and a talk on the x-ray substituted. Each essay showed that the writer was alive to the needs of his beloved though sin-burdened land. The music was mainly Chinese songs, although there were both Chinese and English class songs. The following is the English class song: —

"Young men in Christ the Lord,
We bear the truth, our sword,
Great is the prize.
From every enemy
We would our country free;
This would our watchword be,
China, arise!

"Temples with senseless gods,
Priests teaching empty frauds,
Fools reckoned wise,
These are the foes of right
Who flee from wisdom's light.
Ended is China's night,
China, arise!

"Bid learning's host advance,
Battle with ignorance,
Boasting and lies.
Strike down the grasping hand;
Let love with justice stand,
Crying through all the land,
China, arise!

"Our college days are done;
Life's battles must be won
Before God's eyes.
Bearing the truth, our sword,
May we, in Christ the Lord,
Trust for the sure reward,
China shall rise."

After an address by Consul Gracey the officials made remarks to the graduating class and to the school and the Class Song was sung, which was a loving farewell to the teachers. The diplomas were then awarded by President Peet and the benediction was given by Mr. Hartwell. The photo-engraving of the graduating class will be found on the cover of this number of the *Herald*.

North China Mission.

PAO-TING-FU REOPENED.

DR. A. P. PECK, on returning to China and reaching Tientsin in January, was met by the request of the mission that he should go at once to Pao-ting-fu and superintend the work of reconstruction there. After a brief stay at Peking he arrived at Pao-ting-fu March 9, and from that city wrote on March 14, sending the letter of Rev. D. H. Clapp to which reference is made on page 233. After a few days at Pao-ting-fu, Dr. Peck wrote, under date of March 14: —

"There has probably never been a time like the present when, after a harsh and bloody persecution of the Church, such prompt and complete reparation was offered. I refer of course to the regions in the province of Chihli impressed by the presence of the military, but that includes the portions of our mission that have suffered the most. I take every occasion to impress on our people a sense of this great mercy. They did suffer greatly for a time, and there are losses that can never be made up, so that faith, courage, and endurance have been sorely tried, but, while all this is true, there have been many other sufferers. As nearly as I can make out there have been more killed outside the church than in it, and there seems to have been a perfect carnival of crime. The lawless and desperate persons who swarmed into the Boxer camps when they began to be encouraged by the government, gratified many a private grudge by accusing persons of being foreigners 'in the second degree,' which was sufficient excuse for killing them and confiscating their goods. The slightest pretexts were sufficient, as in the French Revolution, to condemn, and if any are inclined to think leniently of the Boxer movement as having a patriotic element in it, they should come here and see how entirely it was a revel of robbery and murder.

THE MISSION PREMISES.

"Our own mission premises here in Pao-ting-fu I find were not burned, but immediately the foreign owners were made way with, they were systematically looted. When the portable property had been carried off, the buildings were demolished, the woodwork carried off, and the bricks piled up and sold, that is, the right was sold to appropriate bricks at so much per thousand. Two months after the tragedy there were still piles of brick standing about the partially demolished buildings and marked with the new owners' names. They have since been carried off. After the arrival of the foreign troops of course all this stopped, and those who had loot in their possession made haste to conceal it or convey it to a distance. Much was put on boats and taken down the river, much was buried. I have tried to find some small articles which I might send as keepsakes to the mourning ones, who would value them as memorials of their martyred dead, but have found little as yet. I shall keep it in mind and secure anything of the kind possible. I have sent to Peking the few things secured, asking Dr. Ament to take them home. Strange to say they all belonged to Miss Gould. There is probably not a house anywhere about here which has not about it something from the mission premises, but of course I cannot search them, and besides, I am not seeking in general for the broken and damaged articles, looking rather to the authorities for an indemnity.

"I arrived here on Saturday evening, receiving, you may be sure, a warm welcome from the band of Christians who have been so long without a shepherd. On Sunday morning I addressed them in their usual meeting place, the men sitting in an open courtyard, the women and children in the small rooms around it. They hoisted for the first

time a white flag which they had made, with a fancy red border, and the inscription 'Holy Sabbath Day.' Times are changed since the days when I first came here to live twenty years ago, when, and for many years after, the missionaries were the only representatives of Christian lands among them. Now, sadly enough, the city has learned to know Sunday by the fact that the French soldiers are drunker on the afternoon of that day than on any other. As I went through the streets that afternoon, I found many of the shops had shut their doors and stopped business because of the trouble they made. In the German quarter it is better, and the latter are altogether a more respectable lot, fine looking men of soldierly bearing and good discipline. One afternoon I saw a company of them brought around through the south suburb and drawn up in line before the ruins of our mission houses, when they were addressed by the commanding officer, who pointed out to them the various localities, and was evidently explaining to them the incidents which were the occasion of their coming to Pao-ting-fu.

THE MARTYRDOM.

"It is not easy to get at persons who were eye witnesses of that sad tragedy. None of the Christians who saw it are now alive, and of those who participated, although there are plenty of them all around, none wish or dare to acknowledge it. But I talked the other day with a local constable who saw the affair, though he claims he was not in it.

"It seems that the mob first attacked the China Inland Mission premises in the morning. Driving the missionaries out, they took refuge in a camp of Chinese soldiers. You already know that the Colonel in command, who had been on friendly terms with them, promised protection, but afterward delivered them to the Boxers who killed them. After some hours spent in pillaging their house, the mob surrounded our premises, but for some time did not dare to enter, as Mr. Pitkin, whose house was nearest the gate, kept guard with his revolver. My informant said he could be seen passing from room to room, keeping watch on all sides, and the mob had courage to fire at him only at long range as they could catch sight of him. At length a boy with a gun crept along a wall and got a near shot at him. Mr. Pitkin seeing that someone had ventured close, dashed out on to the piazza and fired at him to drive him away. That exposure, however, was fatal, for he was the target for many guns and fell there, mortally wounded. I infer from the description that he died almost instantly, and I certainly hope it was so, for the mob then rushed in and cut off his head. The ladies whom he had vainly endeavored to defend, were then taken by the mob, though they had to pass over his dead body to do it. The mob, carrying the head with them, then took the prisoners through the south gate into the city, then along the inside of the wall to a point about half way between the gate and the corner, where there was a Boxer headquarters. There the head was hung on a pole, and the ladies were after a time taken back through the gate to a point outside the wall nearly opposite and there killed. When Mr. Pitkin's body was recovered the head was missing. The bodies had all been exhumed and encoffined before my arrival, under the kind supervision of Rev. J. W. Lowrie and Dr. Edwards, who have been here as interpreters for the allied forces. I have just today been able to recover Mr. Pitkin's head. It seems that after three or four days it was taken down from where the Boxers hung it and buried by a man living near. He took advantage of a rainy day when the Boxers were not about, burying it near the place where the gap

was afterward blown in the wall as one of the punishments inflicted by the allies on the city. According to Chinese ideas, he very carefully placed the top of the head pointing due north, and the kindly act was made as complete as possible under the haste in which it had to be done by putting a piece of board over it so that it could be exhumed without damage, and marking the spot as well as he could in his memory, for he felt sure that some one would sometime want it."

Dr. Peck gives an account of the way which the recovery was made and states that the precious remains were then completed and were awaiting the arrival of friends from Peking and Tientsin for the last sad rites of interment, which would probably take place on Sunday, the 24th of March. On applying to the magistrate for a plot of ground for a cemetery, Dr. Peck was asked to indicate any piece he would like. A fine piece of land was selected and bought by the magistrate, as an advance upon the indemnity which is to be received. Of this magistrate Dr. Peck says, "He is anxious to pay all the indemnity here, if possible, without referring to the legation. The principle of local responsibility is recognized by the Chinese, and of course it will give him a chance for advancement, if he succeeds in settling these claims without troubling the government. As to our present location we are provided with all necessary premises, so far without any expense to us."

LOCAL RESPONSIBILITY ADMITTED.

Several illustrations are given of the way which men who were compromised by their connection with the Boxers were offering payment of money or land, and some property needed at the station is likely to be secured at very reasonable figures. The native Christians too had been provided for in very remarkable ways. Dr. Peck says: —

"This is the first time within my knowledge that a Christian community has been helped by non-Christians, but the times are exceptional, and they seem to be heartily glad to extend the help. The largest source of supply, however, has been a system of voluntary fines by which persons who have been implicated in the Boxer business have sought to cover whatever responsibility might be theirs for the losses of native Christians. The extent of this spontaneous movement is one of the surprising things in this reconstruction business. It shows the genuineness of the sentiment of local responsibility, and it does not seem to leave bad feeling. So far as I can see, the relations are most cordial. They recognize the fact that the Christians are not extortioners. I should have said the *Protestant* Christians, for between them and the Roman Catholic Society there is a great gulf fixed. They are said to be blackmailing the country people in all directions.

"A large number of Christians have been gathered here, mostly as refugees. They have established for themselves excellent regulations. Most of this was done before I came, and I am very glad to give them high credit for their management. No one who could work or had resources was expected to receive clothing or food without rendering some equivalent. The various kinds of work were laid out with definite pay attached, and the supplies drawn were charged against that account. If there was no occupation, and the person had a claim for indemnity for houses or property destroyed, it stands charged up against that. All this has been minutely and carefully carried out, the idea being that every one should have what was needed, but that no one should have any undue advantage. Many living in the country have also received from this fund much needed help, starting their farm work this spring, replacing animals and agricultural implements. These are helps which I had foreseen would be

sorely needed, but had expected that we must get a relief fund from America. I didn't expect the enemy to furnish the funds almost without asking."

AFFAIRS AT PEKING.

From a private letter of Miss Russell, dated Peking, March 20, we are permitted to glean the following items: —

"Our Christians are supporting themselves; some have gone into business, many of the country people have gone back to their homes. We have some widows and orphans for whom we are caring, but the men are all at work in various ways. We have two day schools for children, one taught by the first class in the boarding school. Mrs. Jen also has a school of twenty-three. Our boys' school is also a day school, and numbers twenty-four. Our chapel is full every Sunday and a good many new men and women have come in. Mr. Ament recently baptized eight children.

"Last Sunday 400 Germans went to our chapel at Nan-Meng, tore up the American flag, took all the money they could get from the people, and all the hair ornaments of the women. This was while they were at service. The people are terribly frightened and call for help, but Mr. Ament fears that nothing will be done. They are now as afraid of the foreign soldiers as they were of the Boxers. Poor, poor people!"

Miss Russell gives a particular account of several of their Chinese Christians, showing what they had suffered and how they had labored. Of them she says, "I believe with all my heart that their faith and love have been lastingly strengthened by their trials. That is the rule, though there are a few exceptions. Our woman's prayer meetings have been a delight all winter. The attendance has been large, and many who in the past have not been willing to take part do so now with heartiness.

"On Monday I went out five miles from the city to the family cemetery of the Kaos. Mr. and Mrs. Kao, and his oldest son and his wife were killed at Tung-cho, and their bodies were brought back from there and we had the funeral service on Monday. They hid in a cave for a month but were found at last, and given over. Mr. Wilder is here now and he went with Mr. Tewksbury to Tung-cho where they had the burial of seventy coffins and funeral services in five other places."

Japan Mission.

A SPIRITUAL WAVE.

MR. PEDLEY, it will be remembered, has been transferred from Niigata to Maebashi, because of the removal of Dr. Albrecht to Kyoto. Writing from his new station on March 21, Mr. Pedley says: —

"This year has been a delightful one in the Province of Joshu, and I count myself fortunate in being here to share the good time with the Japanese brethren. When I first came, Mr. Hori, the pastor here, was ill; then shortly afterwards his father fell ill and died, so that the former was almost entirely confined to his home and home duties until the middle of January. In spite of this, however, interest in the church services continued to increase, especially during the week of prayer, and also in other parts of the field a similar interest was growing. So far as Maebashi Church is concerned, this interest culminated in the reception of seventeen people into the church, on the third of this month. It was a red-letter day for us all. I had the privilege of preaching on that occasion, and there was present the largest congregation since Mr. Hori's arrival two years ago — 102. Last Sunday 107 were present and the church seemed quite full. Mr. Hori is now looking

forward to the reception of ten or twelve people at next communion, one of them being a district judge, who applied for baptism just two days ago.

"Just after the joyful occasion referred to above, Rev. Mr. Miyagawa of Osaka came up to Joshu and spent a week in special services for the two churches at Annaka and Haraichi — the scene of Mr. Neesima's labors many years ago. The majority of Christians in these places have for some time been in a torpid condition, never attending church and apparently void of all interest in things spiritual. Thanks to the prayerful preparation of the faithful few, and Mr. Miyagawa's earnest, spiritual addresses and private counsels, many of the backsliders have come back again to fellowship, and all the church members have been greatly blessed. At the Union communion service in Annaka on the 10th inst., over 100 took part, and twelve were received into fellowship for the first time. There is great rejoicing in these two places at present, and all of us feel warmly indebted to Mr. Miyagawa for his unselfish labors.

"Last Sunday, I went over to Tomioka, and found eight persons awaiting baptism. It was a glad day for the church to welcome these eight into their communion for the first time, and the delight was revealed in all faces. Last November when I first visited this church, about thirty people were present. Now sixty or seventy is the usual audience. Perhaps I have written you also in regard to the work at the north end of the province. Mr. Joshida has been plodding away for two years now, and the results are rapidly coming into view. Nearly dead, spiritually, when he went there, the Christians here, as a whole, have quickened into new life, are enthusiastic in their attendance upon the regular services, and now, at Numata, are putting up a new church building to be opened sometime next month.

"Thus on all sides, the atmosphere is charged with hope, and thankfulness to God for his goodness, in thus moving on the hearts of men. In fact, it seems as if almost independent of the workers, a great spiritual wave has come over the whole province. Today Mr. Hori and I went out a few miles and addressed an educational meeting attended by about 400 people. We were cordially received and enjoyed the best of attention throughout. On the 23rd inst. the girls' school will hold its graduating exercises, to be followed by those of the kindergarten on the 25th. Thanks to Miss Shed, a personal contribution from a member of the Woman's Board, and some Japanese friends of the kindergarten, the opening of a new playroom and conservatory will take place at the same time as the graduating exercises."

Mexican Mission.

HOLY WEEK.

DR. EATON, of Chihuahua, writing April 13, reports some pleasant items illustrating the favor with which our missionaries are received, not only by Mexicans but by Americans in Mexico. He was about to start for Batopilas. Of Holy Week in Mexico, he says: —

"The latter part of March my wife and I spent several days in visiting the little congregations in Guerrero and vicinity, using the magic lantern with great success. As 'Holy Week' was drawing near, I showed the biblical views appropriate to that time; and so deep was the impression, and so large the attendance of outsiders, that our deacon in Guerrero remarked: 'I assure you if we could have these views here during Holy Week, nobody would go to the Roman Catholic Church; all would come to our chapel.'

"In this city during this 'greatest week,' as it is often called by the Ro-

manists, I showed the views during four nights, four other persons sharing with me the work of giving the explanations and exhortations; and the attendance was very large, including many persons who had never been to our church. I am more than ever convinced that this is a wise way to occupy the time, while the Roman Church is giving something of a crude and coarse passion play; and now that we have the electric light, it becomes possible to present the views in a far more attractive manner than by means of the oil light. If I can find the means for purchasing an electric attachment from McAllister of New York, who made my lantern, I wish to do so."

Zulu Mission.

THE AMANZIMTOTE TRAINING SCHOOL.

MISS CLARK, under date of March 21, sends a plea for the better support of the Mission Training School which is housed in Jubilee Hall at Amanzimtote. Inadequate appropriations have led the mission to report that the school cannot be continued as on the present basis of supplies. Miss Clark writes:—

"I have felt that the work must go on and that in some way our Heavenly Father would send the means. Humanly speaking, the closing of our one boys' school would prove as disastrous to the work of the Zulu Mission as the blocking up at its source of one of the large Natal rivers would prove disastrous to the water supply of the Colony. It looks to the school for its teachers, preachers, deacons, leaders in the churches, heads of Christian homes, and helpers in a multitude of ways. This was shown very clearly in the last Native Annual Meeting held at Amanzimtote. When invitations were given to all former students of the Seminary to spend an evening at Jubilee, seventy-five men, old and young, responded — every one without doubt a leader upon the station from which he had come. Thirty-five Jubilee boys were employed in the Government schools of Natal last year.

"But we are not accomplishing half of what we ought to do, or might do, if we were better equipped with money and help. Mr. Cowles is preacher, teacher, doctor, farmer, carpenter, bookkeeper, and what not to an untrained host of Zulu boys. He is wearing out rapidly under the heavy strain, and the American Board is losing the future usefulness of a man naturally fitted to render invaluable service in the school for many years.

"The present term of school opened March 7. We have on roll now seventy boys. There are a few old ones yet to come. Five of this number have left — three of them under cover of the dark, and two were sent home because of illness. We expect that some of the new boys will run away. Generally we can pick them out. The animal instinct for freedom asserts itself and away they go. They may come back next term and make a success of surrendering to law and order.

"One of the last year's graduates has been employed to help in the teaching work of the lower classes. He is a most earnest Christian boy and will be of much help in many ways. One impression is that we have never had such a healthy or promising beginning, though there have been times when we had more boys.

"During the vacation Miss Mellen and I visited the South Coast Schools recently under the supervision of Mr. Ransom. We were gone about two weeks. On the whole, I think it was one of the happiest experiences I have enjoyed since entering fully into the work. I went into the homes of the boys where I found them living on the stations which we visited. I saw the

mothers and fathers, and the boys in their home surroundings. The welcome was most cordial in every case and the expression of thanks profuse, but genuine."

European Turkey Mission.

POLITICAL UNREST.

DR. HOUSE, writing from Salonica, April 19, refers to the unsettled state of the country as being about as bad as it can be and still be kept quiet. Arrests, imprisonments, and exactions of money are common, but Dr. House expresses the hope that there may be no revolutionary uprising. He reports: —

"I was arrested in a village called Grumlen, two hours from Nevrokop, and driven afoot to the city and was not allowed to obtain bail nor to go to my room to get my firman. I had my *teskere* all right, but the 'Oubashee' said he could not read, and because I told him I should go to the city only when forced to do so, he became very angry and abused me, calling me 'hog' and 'rebel,' and I was hustled down to the soldiers' quarters, to be shut up in a stable. Thanks to the good providence of God, when I told him I would not go in there but would go to the city, his heart seemed to have been softened enough to hustle me off on foot to the city without shutting me up or beating me.

"Some of the people thought I would be beaten; and one of the soldiers on my return from the city freely said they ought to have *beaten* me and not sent me to the city. If this is done to a foreigner, and one who had *teskere*, passport, and firman, what will they do to the poor people who are natives of the country and who are almost altogether at their mercy? When I complained of such treatment to the captain, he said the man was not to blame for he had orders to treat people so. When I asked why he sent men as 'Oubashees' who could not read, his only answer was that they had many places to supply.

"After being set free in the city I walked back to the village and spent the Sabbath there, receiving two new members. I was greatly impressed by the loving providence of God which preserved me from being shut up in that awful looking place, and from a beating which would have been such as Turkish soldiers know how to give, and from which several near that village have suffered. For the sake of the poor people, I could wish that those responsible for my unjust and rough treatment should be punished, but I suppose it is entirely useless to appeal to our Minister in this case. I wish I had time to dwell more upon the sufferings of the poor people now in these, for them, hard times. The sadness that lies upon my heart from what I have heard from the people is hard to express. I was greatly comforted in my daily reading of the Scriptures yesterday to come across Eccl. 5: 8. In very truth 'One higher than the high regardeth.'

"We are rejoiced these days in what seems to be a new interest in some places, especially in Doiran, a city in which I spent a day on my recent tour, and where a goodly number of inquirers met me. Indeed, I was the guest of one of these families. One of our colporters, Mr. Deloff, was there, and seems of late to be blessed of God in his work, so that in various places he reports blessed awakenings. In Doiran, there were about fifteen persons present at the evening meeting, and they kept me up until midnight in conversation and prayer. When I suggested that they were tired and had better go, one of them replied, 'We are hungry and you are leaving us tomorrow.' They are calling for a Bible woman to come and teach their women.

Would that we had some preacher to go there and stay for a time! Mr. Deloff reports in his own village an outpouring of the Spirit. These times of fear and financial straits may be turning some hearts to seek God. O that friends at home would pray for us!"

Western Turkey Mission.

A RELIEF INDUSTRY.

MR. PERRY, who is now on his way to America for a furlough, wrote before leaving Sivas of the "Gurun Relief Industry" of which he has had care for some years.

"This weaving industry was commenced in 1897. Major Bulman, who was the English Vice-Consul at Sivas, and by whom large sums were coming to me for relief distribution, was very much in favor of promoting industries, distributing seed, etc. — anything to prevent the starving people from sitting down idly to eat bread, and then stretch out their hands for more. Since weaving was the leading industry at Gurun, and everything except the skill of a few survivors was plundered and burned, he gave me T.£500 to start the work, and T.£100 more to hold as a reserve to secure it in case of disaster. It was clear that only by a close organization would the matter succeed. We selected two good men, one to manufacture, the other to sell the goods. The contract was made with me and an auditor.

"The business has proved very helpful to the poor, and a financial success. They have 120 looms and put out work for 120 more. In addition to annual appropriations for the poor which were considered liberal, our investment has more than doubled in four years. To go on accumulating seems to be unwise for a relief interest. It is therefore decided to increase the amount of the appropriations, and gradually exhaust the relief investment with all its gain of interest. The time also was ripe for this, on account of the fact that the Swiss friends are taking up the orphanages in Gurun, the time for which they were undertaken having nearly expired.

"At my request Mrs. Hubbard, when at Gurun recently, organized a continuance of the orphanage for boys, but with the number reduced to twenty-five. All the expenses are to be paid by the weaving company. This is an experiment which I think will interest you. Our orphanages are all in a *very* hopeful condition. The Lord's blessing is most clearly upon them. And that the Gurun orphanage for boys may be continued in this peculiar way is another indication that the Lord hath done it.

"As this is only one branch of the manifold service of relief which has fallen to my care since 1896, I shall not be understood as having been engaged in business for pecuniary gain. The two men associated with me have proved themselves to be industrious, and I believe honest. It is my expectation that every piaster of this investment and its accumulation of profits will be paid. With it we hope for the continuance of blessing upon the orphanage."

SIVAS AND OUTSTATIONS.

MR. PARTRIDGE sends a table illustrating the growth of the work in the city of Sivas for the past twenty-five years, which shows that the church members have increased from none to 106; the average congregations from 120 to 450; the Sunday School scholars from 135 to 477, or (including the orphans in their own buildings) to 750. The pupils in the day schools have increased from 100 to 581, or (including the orphans) to 824. Writing April 1 Mr. Partridge reports a visit to several outstations in company with

Mrs. Hubbard, visiting Kara Eoren, Manjaluk twice, with a week in Gurun. Mr. Partridge says: —

"This is my first long saddle ride and I have found out that I can enjoy such rides and can thrive under native cooking and sleeping, so that I hope I am fitted for touring work.

"Kara Eoren is a village of 250 people where we have had some work since 1877. They are very poor but are willing to do what they can. They very much want a teacher in the fall who can also lead them in worship, and they will raise eight of the twelve liras necessary for this. I think we shall have to send them a man next fall.

"The Gurun Church is the largest and perhaps the strongest one of our number. It has a splendid pastor, the only ordained native pastor in our field and a man who has been a great help to Mr. Perry in looking after the other churches in his part of the field. Since the massacre this church has not been so strong, but it is pressing on towards self support. Just now they are looking for a favorable reply from Constantinople to the request for a permit to rebuild the Shoughl Chapel.

"Manjaluk is a village of 1,000 people who have been looted not only once in the massacre, but many times since. They are all very poor, but the church is healthy and growing. We spent a Sunday there on our way back in response to their very urgent request, and had a good day. I preached, with Mrs. Hubbard as interpreter, and baptized two children, and held a communion service in Armenian with the help of the preacher, who made the prayers. We used two glasses, and a bottle, and a tin plate, and a granite-ware washdish for a baptismal font. I hope I can find some friend who will send us a plain communion set for these people."

Eastern Turkey Mission.

QUICKENING AT DIARBEKIR.

In the *Missionary Herald* for April, Mr. Browne of Harpoot reported the protracted stay of Miss Bush and himself at Diarbekir, and that they had been enjoying times of refreshing in their work in that city. Under date of February 11 Mr. Browne continues the joyful story.

"It is fifteen weeks tomorrow since we entered this city and yesterday completed twelve weeks of continuous daily prayer meetings. As you know, we have been on the point of leaving this work several times, not because it did not appear more and more hopeful week by week, but simply because of the clamorous calls of the work elsewhere.

"Every time we deferred leaving we soon saw abundant reasons to feel assured we had understood the voice of God. Let me add one or two reasons to those already sent you.

"On Sabbath, February 3, the joint committees of church and parish had two sittings to settle, if possible, the ten years' bitter estrangement of two of the most prominent men of this church.

"The grace and Spirit of God had healed all others; this had defied the best efforts and prayers of all the friends of both parties.

"If it is something fearful to see the conflict of pride, bitter sense of wrong, desire to have one's 'rights' vindicated and determination to see one's enemy humbled, on the one side, and on the other side, the grace and spirit of him who was meek and lowly in heart, it is equally blessed to see the latter break barrier after barrier and let the long frozen pent-up emotions burst forth. Both committees were melted by the beautiful reconciliation, and tearfully united with both parties and with the entire church in entreating us to stay —

'just one week more,' and have still another communion. We simply could not feel it right to stand out against such a universal desire, so we gave them one more week of meetings. These were the fullest, sweetest, most gracious of all those of the twelve weeks and most fruitful.

"As I have said, there has been nothing like a revival, no means or methods have been used to secure a quickening save in the church itself. Yet silently, gently, copiously the Spirit has descended like dew upon Israel and upon whole people, and lo, a blessing far exceeding our hopes.

"Yesterday, February 10, after a most affecting final prayer meeting we received into the church sixty new members on confession. There was hardly one family in the congregation not represented among those standing in three semi-circles around the pulpit. From one family there were five adults, two of them being father and son; in another family, father and daughter, and among others were five husbands and wives. Some were received from the Gregorian, Catholic, and Syrian churches, while one was until recently, a blatant infidel.

"When we stop to consider what the condition of this church was a few months since, how even among the most faithful, the conviction had become settled that the situation was remediless; when we remember too with shame, that on finding what was the condition of things we wished to get away as soon as possible, we exclaim in contrition and humility, 'This is the Lord's doing and is marvelous in our eyes.'"

Ceylon Mission.

LIGHT AND SHADE.

MR. BROWN, of Jaffna, writes feelingly of the great need of good teachers who shall be alive to the importance of religious work, while giving instruction in the studies of the schools. The appropriations received do not allow them to support students while in training for teachers, and the result is that no new supply is coming forward. Moreover, the salaries paid the teachers are inadequate, and they leave for better positions. The mission is eagerly anticipating the coming of the Deputation, that their needs may be understood and supplied. Notwithstanding the manifold discouragements, Mr. Brown says:—

"We are glad to report that the boarding school is a constant and increasing pleasure to us. Not that it is all smooth sailing by any means, but with the girls under our eye so much and with their seclusion from outside heathen influences, we feel that we have an opportunity for building Christian character unsurpassed by any other line of work open to us. The government examinations are just finished, and so far as we can tell, the results are satisfactory. We presented for this examination forty-five girls.

"Two little incidents I will narrate. A short time ago I examined a young man for admission to the church. He was asked all sorts of questions. At last he was asked, 'What will you do in case your friends persecute you for being a Christian?' He replied, 'I have given my heart to Jesus, and they can't rob me of that.' At another church an old woman joined, in spite of protests, threats and even abuse from her relatives. Shortly afterwards the catechist of her village was removed to another field. Her friends said to her, 'Now you can't be a Christian without your teacher.' She replied, 'Jesus is my teacher and he will never leave me.' This same woman has been the means of bringing several backsliding Christians back to the church. A few incidents like this dispel many discouragements."

NOTES FROM THE WIDE FIELD.

CHINA.

Women as Missionaries. — The *Mission World* for April has an article from Stanley P. Smith, of China, designed to meet the statements frequently made of late that it is unwise and unsafe to send women as missionaries into the interior of China. Some general arguments are adduced in favor of sending them, but the best evidence is derived from the marked success of such missionaries. Miss Marchbank, an unmarried lady, now in England on her first furlough after twelve years of labor in the interior of China, says that she has always been respectfully treated by the Chinese. "I went off into districts where no foreigner had been before, and the work was hard, the darkness great, and the people indifferent. There was some gossip, of course, but as my Bible woman and I made our way in and out among the people, I met with much kindness then, and never with disrespect. Of late years the whole district seems changed, open doors on all sides, far more than we can enter." Miss Marchbank speaks of a riot which occurred last year, in which the mission house was destroyed, when she and the ladies associated with her were taken to the Mandarin's official residence, where they stayed for six weeks, while the mission house was being rebuilt. "The officials and gentry expressed their deep sorrow at what had occurred, and at once set about restoring and rebuilding the house. When the house was finished, the officials put on their robes and escorted the ladies back with every honor, the house having been previously decorated by them with lamps, scrolls, etc."

Mr. Stanley Smith also reports some facts of which he himself was witness: "Some nine years ago we went (in company with another) through the provinces of Cheh-kiang and Kiang-si, and going down the Kuang-hsin River, which flows into the P'o-yang Lake, we visited a chain of seven stations, each one of which was officered by unmarried ladies, the work amongst the men being carried on by native pastors. In the first station there were 99 converts; in the second, 17; in the third, none; in the fourth, 42; in the fifth, 5; in the sixth, 70; in the seventh, 10 — a total of 243 converts. In each station where there were converts, the ladies, loved and respected, were carrying on a noble work. The converts, brought out of the darkness and superstition of heathenism into the light and liberty of Christianity, were rejoicing in their freedom, and seeking, in the joy of their first love to Christ, to make their neighbors partakers of like benefits. Nine years have passed; the converts in the seven stations above mentioned now number: in the first, 172; in the second, 55; in the third, 66; in the fourth, 156; in the fifth, 112; in the sixth, 341; in the seventh, 86; many outstations and other stations have been opened, and the total number of converts is over 1,100 — about 1,134."

In connection with these statements collected by Mr. Stanley Smith we may refer to a meeting held in London on February 28 by women connected with the Church Missionary Society. At this remarkable meeting there were seven women upon the platform who spoke of their experiences in evangelistic work in various parts of China, some of them in the far interior. The uniform testimony they gave was that they were received with great kindness, and no special obstructions were placed in the way of their work. They regarded it as entirely safe and proper for them to be thus located in the midst of the Chinese. Here are some statements culled from their addresses: "We were very careful to adhere to the native customs. We used every precaution and care, and so doing we were able to go about freely everywhere, and everywhere met with kindness." "If the women and girls of China are to be brought to Christ it must be through woman's agency. Only women can

carry on this work." "Can we say that there is an exception to the great commission, and that only the men of a country — because there may be dangers — are to hear the gospel?" "The residence of a male missionary in the same town for our own safety's sake is not a necessity, for I believe we have the confidence of the people. Our hearts are longing to go back to the harvest field."

THE CENTRAL PROVINCES. — Our attention has naturally been centered on the northern provinces of Shansi, Chih-li, and Shantung, since the greatest losses of life on the part of foreigners have been in that region. We have recently seen some statements concerning the provinces along the Yang-tsze where there was less loss of life but where there have been most serious persecutions. Dr. Griffith John has made some statements recently which are of great interest: —

"Thirty places of worship in the Heng Chou prefecture, belonging to the London Missionary Society, had been destroyed, but he expected they would all be rebuilt by the close of the year. Their converts had shown a splendid fidelity. They had had their baptism of fire and had stood the test. From all the outstations at Hupeh they had but one report, that the native Christians had remained immovable. The Church in China had come out of the furnace transfigured and glorified. Wonderful was the way, too, in which God has raised up men to guard their interests in the terrible crisis. The command had gone forth to massacre all foreigners. The madness was there, and in the Central Provinces nothing but the strong arm of the two Yang-tsze viceroys could have kept it down. Had that arm been withdrawn any time in June, July, or August, even for one week, these Central Provinces would have presented a scene of persecution, murder, and destruction as terrible as that which had been witnessed in Chih-li and other provinces in the north. In the years to come they would look back on the year 1900 as the most terrible in the annals of the Christian Church in that land, but also as the one most pregnant with blessings. The old China was gone. In the new century God would build up the new China. To help in the work they must, trusting in God, multiply and perfect all their agencies. The period of disintegration was over, and the period of reconstruction had come."

CHINESE MARTYRS. — Incidents are reported from almost every part of China showing the courage and steadfastness of many of the Christians during the time of bitter persecution. In Manchuria there was a Christian, called Old Blind Chang, who, having been seized by the Boxers, was taken to the temple and commanded to worship idols. He told his persecutors, "I can only worship the one living and true God." When commanded to repent he said, "I have repented already." When asked if he would believe in Buddha, he answered, "No, I believe in Jesus Christ." "Then you must die," they said, and as the sword came down to behead him Old Chang was singing a hymn.

Many of the Roman Catholic converts also showed great steadfastness. A catechist at Len-chow, having been scourged, was offered life if he would apostatize, and his answer was: "Four and sixty years I have served the Lord of Heaven. At any age apostasy is cowardice, but at my age it would be still more odious. I must show my Christians how to die. Do with me what you will, but know that I will never apostatize."

Another Christian told his assailants, "You may not only behead me, but cut up my body in pieces. Every portion, if you should ask it, would answer that it was Christian." He was at once put to death. It is reported of a mother that her son knelt before her to say farewell and she exclaimed, "If thou didst have faith, God will take care of us. Do not trouble about me or thy children. If thou denyest thy faith, I will no longer recognize thee for my son."

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

Continued and importunate prayer that God would provide the means for the maintenance and enlargement of missionary work, and that he would not suffer his people in the midst of present prosperity to use their gains for personal ends, but may open their hearts to consider the needs of men and interests of his Kingdom. (See page 225.)

For the new work in Guam and for the reëstablished work in Micronesia. (See page 231.)

ARRIVALS AT STATIONS.

February 22. At Ruk, Micronesia, Rev. and Mrs. E. E. Hyde, M.D.

March 7. At Kyoto, Japan, Mrs. Agnes H. Gordon.

ARRIVALS IN THE UNITED STATES.

April 20. At Boston, Rev. J. P. Jones, D.D., of the Madura Mission.

April 21. At New York, Miss Effie M. Chambers, of the Central Turkey Mission, and Miss J. L. Graf, of the Eastern Turkey Mission.

April 27. At San Francisco, Rev. W. S. Ament, D.D., of the North China Mission.

DEPARTURES.

April 24. From Boston, William L. Thompson, M.D., and wife, returning to the East Central African Mission.

April 27. From Boston, Miss Charlotte R. Willard, returning to the Western Turkey Mission.

May 18. From New York, Rev. Charles S. Sanders, returning to the Central Turkey Mission.

DEATH.

May 1. At Auburndale, Mass., Mrs. Mary C. Gordon, widow of the late James M. Gordon, Esq., Treasurer of the American Board from 1854 to 1865. She was the mother of Mrs. Alice Gordon Gulick, of the Mission to Spain.

DONATIONS RECEIVED IN APRIL.

MAINE.

Bangor, Thos. G. Stickney,	2 00	
Bingham, Cong. ch.	2 00	
East Bangor, Cong. ch.	6 25	
East Baldwin, Cong. ch.	5 00	
Eastport, Cong. ch.	12 35	
Freeport, Cong. ch.	5 28	
Limington, Cong. ch.	1 30	
Machiasport, Cong. ch., of which H. S. P., 1,	5 00	
Portland, Williston Cong. ch., 546.30; Y. P. S. C. E. of 2d Parish ch., for native helper, Madura, 20,	566 30	
Westbrook, Cong. ch.	9 17	614 65

NEW HAMPSHIRE.

Acworth, Mrs. Permelia J. Thayer, deceased,	10 00	
Amherst, Cong. ch.	36 27	
Candia, Cong. ch.	12 00	
Center Harbor, Cong. ch.	1 20	
East Brentwood, Rev. H. H. Colburn,	16 00	
Laconia, Cong. ch.	151 00	
Lyme, Cong. ch., 112; two friends, 4.50,	116 50	
No. Weare, Cong. ch.	5 55	
Tilton, Woman's Miss. Soc.	12 67	361 19

VERMONT.

Brattleboro, Swedish Cong. ch., 5; Mrs. C. L. Howe, .25,	5 25	
Chester, Cong. ch.	20 26	
Ferrisburg, Cong. ch.	10 60	
Hartford, Cong. ch.	21 36	
Middlebury, Cong. cn.	28 25	
Middletown Springs, Cong. ch.	30 25	
Newbury, Mrs. Frank Leighton,	10 00	
No. Craftsbury, Cong. ch.	12 00	
Norwich, Cong. ch.	2 00	
Putney, Cong. ch.	5 05	
St. Johnsbury, Martha C. Goodwin,	20 00	
Waterbury, Cong. ch.	19 50	
West Brattleboro, Cong. ch.	17 50	
West Randolph, 1st Cong. ch.	20 29	
Wilder, Cong. ch.	6 61	
Williston, Cong. ch.	10 88	
Victory, Dea. Geo. A. Appleton,	4 25	244 05
Legacies.— Essex, N. Lathrop, by A. A. Slater, Trustee, add'l,		12 00
		256 05

MASSACHUSETTS.

Abington, 1st Cong. ch.	2 92	
Amherst, South Cong. ch.	5 12	
Ashland, Cong. ch.	4 41	
Auburndale, Cong. ch.	310 30	
Billerica, Y. P. S. C. E., toward support Rev. W. P. Elwood,	15 00	
Boston, Second ch. (Dorchester), toward support Dr. F. C. Wellman and to const. MAUD L. CHAMBERLAIN, H. M., 196.92; A friend in do., 17.50; Central ch. (Dorchester), 35; Boylston ch. (Jamaica Plain), toward support Miss Kinney, 17; Mrs. Wm. T. Richardson, 10; Mrs. C. L. Bartlett, 5,	281 42	
Braintree, 1st Cong. ch.	4 39	
Brookline, Harvard Cong. ch., 671.94; Harvard ch., Brotherhood, for support Rev. L. P. Peet, 800,	1,471 94	
Cambridge, North-av. Cong. ch., 261; Prospect-st. Cong. ch., 100,	361 00	
Cambridgeport, Pilgrim Cong. ch.	49 39	

Chelsea, Central ch., of wh. 11.50 toward support Rev. Geo. P. Knapp, 48.17; Y. P. S. C. E. of Central ch., do., 10, 58 17
Chester, 1st Cong. ch. 2 50
Chicopee, Miss L. M. Harmon, 5 00
Colerain, Ladies' Miss. Soc. 5 00
Dedham, 1st Cong. ch. 226 63
Dracut, Hillside Y. P. S. C. E., toward support Rev. W. P. Elwood, 10 00
Easton, Cong. ch. 34 50
Fall River, Central Cong. ch. 43 74
Fitchburg, Calvinistic Cong. ch. 11 50
Gardner, Cong. ch. 5 43
Grafton, Evang. ch., toward support Rev. E. C. Partridge, 100 00
Greenfield, 2d Cong. ch., 40.13; 1st Cong. ch., 10; Mrs. E. M. Russell, 25, 75 13
Hampden Co., X, 3 00
Harvard, Cong. ch. 6 25
Haverhill, A. E. Welch, 15 00
Holliston, Sarah B. Hobart, 5 00
Housatonic, C. C. French, 25
Ipswich, M. N. T. 10 00
Lakeville, Precinct Cong. ch. 19 90
Lawrence, 1st Trin. ch., for China, 5 00
Lenox, A. Bois, 37 50
Leominster, Cong. ch. 25 06
Leverett, 1st Cong. ch. 10 35
Lowell, High-st. Cong. ch., 165.99; John-st. Cong. ch., 37.08; Pawtucket Cong. ch., 19.31; Y. P. S. C. E., 1st Cong. ch., 15; do., 1st Trin. Cong. ch., 26.25; do., Eliot Cong. ch., 17.56; do., Kirk-st. Cong. ch., 30; do., John-st. Cong. ch., 3.19, all toward support Rev. W. P. Elwood, 314 38
Ludlow, 1st Cong. ch. 11 00
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne, 150 00
Manomet, Cong. ch. 3 40
Mansfield, Cong. Sab. sch., toward support W. H. Sanders, 7 42
Maynard, Cong. ch. 10 77
Methuen, 1st Parish Cong. ch. 75 24
New Bedford, North-av. Cong. ch., toward support Rev. F. R. Bunker, 500 00
Newburyport, North Cong. ch., 17.83; Bible sch. of do., 1.25, 19 08
Newton Center, 1st Cong. ch., 130.80; Extra-cent-a-day Band of do., toward support 2 catechists, Madura, 10; Miss E. W. Tyler, 10, 150 80
Newtonville, Friends, 25 00
Northbridge, Rockdale Cong. ch. 5 00
No. Chelmsford, Y. P. S. C. E., 15; Jun., do., 5; both toward support Rev. W. P. Elwood, 20 00
Northampton, W. 300 00
Otis, Cong. ch. 9 09
Pittsfield, 1st Cong. ch., toward support Rev. J. H. Pettee, 50; Mrs. J. M. Wasson, 10, 60 00
Reading, Cong. ch. 20 00
Rowley, Cong. ch. and soc. 22 05
Somerville, Highland Cong. ch., 19; "Winter Hill," 5, 24 00
Southboro, Pilgrim Evan. Cong. ch. 17 07
Southbridge, Cong. ch. 8 50
So. Framingham, Grace Cong. ch. 85 47
So. Hadley, Friend, 2 00
So. Hadley Falls, John Gaylord, deceased, 500 00
So. Weymouth, Old South Cong. ch. 10 20
So. Williamstown, Cong. ch. and Sab. sch., for China, 5 75
Springfield, 1st Cong. ch., toward support Dr. C. D. Ussher, 289.72; Memorial Y. P. S. C. E., for China, 15, 304 72
Stockbridge, Miss Frieda L. Radell, 22
Tewksbury, Y. P. S. C. E., toward support Rev. W. P. Elwood, 13 00
Wakefield, Cong. ch. 44 87
Walpole, Orthodox Cong. ch. 21 02
Waltham, Trin. Cong. ch. 53 47
Wellesley, M. E. Horton, 10 00
Wellesley Hills, Mrs. Beatrice L. Codwise, 10; S., 968, 978 00
West Boxford, Cong. ch., 4; Sargent Y. P. S. C. E., for China, 10, 14 00
Westford, Union Cong. ch. 33 00
West Newton, 2nd Cong. ch. 523 00
Westport, Pac. Union Cong. ch. 11 00
Wilmington, Cong. ch. 25 82
Worcester, Union Cong. ch., 72; Piedmont Cong. ch., 30; do., toward support Dr. and Mrs. J. B. McCord, 13, 115 00—7,724 14

Legacies.— Enfield, J. B. Woods, by Rev. R. M. Woods, Trustee, add'l, 80 00
Lowell, Edward P. Woods, by Wm. H. Anderson, Ex'r, 53 00
Quincy, Moses H. Swift, by Thos. J. Emery, Ex'r, add'l 50 00
Springfield, Mrs. Roxalina C. Kibbe, by H. W. Bosworth, Ex'r, 3,000 00
Winchester, Isabella B. Tenney, by A. C. Tenney, Ex'r, 3,000 00
Worcester, Albert Curtis, by E. B. Stoddard and James Logan, Ex'rs, add'l, 1,375 00—7,558 00

15,282 14

RHODE ISLAND.

Central Falls, Cong. ch. 75 23
Kingston, Cong. ch. 43 73
Providence, Central Cong. ch., Women's For. Mis. Soc., of which 50 for China, 115 00——233 96

CONNECTICUT.

Abington, Cong. ch. 7 20
Ashford, Cong. ch. 3 25
Berlin, 2d Cong. ch. 30 00
Bristol, 1st Cong. ch. 48 58
Buckingham, Cong. ch. 29 00
East Hartford, ——, 25
Farmington, 1st Cong. ch. and Sab. sch. 117 25
Groton, Cong. ch. 13 70
Hartford, 1st Cong. ch. 213 31
Killingworth, Cong. ch. 7 00
Meriden, Center Cong. ch. 50 00
Middletown, James A. Towle, 5 00
New Haven, Davenport Cong. ch. 26 98
New London, 1st ch. of Christ, toward support Rev. C. N. Ransom, 105.93; do., Friend, for church building European Turkey, 1,000, 1,105 93
Old Saybrook, Cong. ch. 17 53
Putnam, 2d Cong. ch. 39 75
Riverton, Cong. ch. 3 00
Salisbury, Cong. ch., toward support Rev. C. E. Ewing, 20 00
South Norwalk, 1st Cong. ch., of which 52 from Jacob M. Layton, 333 59—2,071 32

NEW YORK.

Albany, 1st Cong. ch., to const. HARLAN P. FRENCH, H.M. 100 68
Angola, Miss A. H. Ames, 5 00
Aquebogue, Cong. ch. 6 10
Binghampton, Mrs. Edward Taylor, 10 00
Brooklyn, South Cong. ch. 99 89
Cortland, Cong. ch., toward support Rev. W. N. Chambers, 35 00
Elbridge, 1st Cong. ch., Woman's Mis. Soc., toward support Rev. J. D. Taylor, 15 00
Friendship, 1st Cong. ch. 20 00
Groton City, Cong. ch., toward support Rev. J. D. Taylor, 3 35
Homer, Cong. ch., E. G. Ranney, 15 00
Jamestown, F. M. 25 00
Lebanon, Cong. ch. 1 25
Lysander, Cong. ch. 13 40
Manlius, Mrs. Francis Nims, 1 00
Moravia, 1st Cong. ch., 40.50; Mrs. Carrie L. Tuthill, 80, 120 50
New York, Bethany Cong. ch. and Sab. sch., 25; Pilgrim Cong. ch., 24.12, 49 12

Orient, Cong. ch.	18 26		
Perry Center, Cong. ch., add'l,	2 00		
Port Leyden, Cong. ch.	5 00		
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Raynolds,	100 00		
Sidney, Cong. ch.	50 75		
Summer Hill, Cong. ch., toward support Rev. J. D. Taylor,	20 40		
Syracuse, Geddes Cong. ch., of which 15 toward support Rev. J. D. Taylor,	33 47		
Utica, Rev. Lewis Williams,	10 00	—760 17	
Legacies.— Berkshire, Mrs. Sarah J. Hough, by James S. Greves, Ex'r,	3,800 00		
New York, Mrs. Mary A. Cady,	500 00		
Prattsburgh, Elizabeth Waldo,	500 00	—4,800 00	
			5,560 17

NEW JERSEY.

East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd,	200 00		
Newfield, Friend,	1 00	—201 00	

PENNSYLVANIA.

Warren, Friend,			90

NORTH CAROLINA.

Beaufort, 1st Cong. ch.	3 00		
Salem, Cong. ch.	50		
Wilmington, Christ Cong. ch.	2 00	— 5 50	

SOUTH CAROLINA.

Columbia, Cong. ch.			2 75

GEORGIA.

Demorest, Union Cong. ch.	5 83		
Swainsboro, 1st Cong. Sab. sch., for China,	50	— 6 33	

FLORIDA.

Daytona, Cong. ch.	47 69		
Moss Bluff, Cong. ch.	2 00		
St. Petersburg, Cong. ch., La. Mis. Soc.	2 79		
Tampa, 1st Cong. ch.	9 20		
Winter Park, Cong. ch., add'l,	10 00	— 71 68	

ALABAMA.

Birmingham, 1st Cong. ch.	5 03		
New Hope, Cong. ch.	1 00	— 6 03	

LOUISIANA.

New Orleans, Central ch., Ladies' Mis. Soc.			2 00

TENNESSEE.

Robbins, Cong. ch.			5 00

TEXAS.

Paris, 1st Cong. ch.			20 00

MISSOURI.

Bonne Terre, 1st Cong. ch.	15 00		
Grandin, Cong. ch.	25 50		
Iberia, Lee Rames,	1 00		
Riverdale, Cong. ch.	11 60		
St. Joseph, Tabernacle Cong. ch.	42 12	— 95 22	

OHIO.

Akron, Arlington-st. Cong. ch.	8 40		
Cleveland, Euclid-av. Cong. ch., 60.54; Mr. and Mrs. W. A. Hillis, 20,	80 54		
Cincinnati, Columbia Cong. ch.	9 56		
Fredericksburg, Cong. ch.	49 02		
Grafton, Cong. ch.	3 05		
Hudson, Cong. ch., Mrs. S. E. Rideout,	10 00		
Kelley's Island, Cong. ch.	10 00		
Lodi, 1st Cong. ch.	13 18		
Marysville, 1st Cong. ch.	14 00		
Medina, Cong. ch., to const. CLARA WHEATLEY, J. R. KENNAN, and HOMER J. HALE, H. M.	279 78		
Oberlin, 1st Cong. ch.	200 86		
Steubenville, 1st Cong. ch.	30 62		
Twinsburg, Cong. ch.	6 35		
West Andover, Cong. ch.	1 00	—716 36	
Legacies.— Oberlin, Mary L. Hulburd, by Azariah S. Root, Admr., for schools in Japan, 159.20; and for work in China, 79.60,			238 80
			955 16

ILLINOIS.

Aurora, New England Cong. ch., of which 60 from Rev. K. A. Burnell, toward support Rev. W. M. Stover,	100 00		
Beardstown, 1st Cong. ch.	13 55		
Belvidere, Rev. M. M. Longley,	1 00		
Byron, Friend,	2 40		
Cambridge, Cong. ch.	9 70		
Chicago, Millard-av. ch., 20; Warren-av. ch., 8; Christ German ch., 5; Union Park ch., 3.63; Friend, 7.39,	44 02		
Delavan, R. Hoghton, toward support Rev. Wm. P. Sprague,	25 00		
Denver, Cong. ch.	6 50		
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene,	62 70		
Jacksonville, Cong. ch.	41 96		
Millburn, Cong. ch.	13 68		
Naperville, 1st Cong. ch.	17 00		
Rollo, Cong ch.	13 10		
St. Charles, Cong. ch.	7 68		
Sandwich, Cong. ch.	43 10		
Sycamore, 1st Cong. ch.	68 01		
Toulon, Cong. ch.	38 41		
Winnetka, Cong. ch., of which 25 from Friends,	77 94		
Woodstock, Cong. ch.	21 00	—606 75	

MICHIGAN.

Clinton, W. S. Kimball,	25 00		
Detroit, 1st Cong. ch. (of which 193.60 toward support Rev. and Mrs. J. H. Dickson),	253 60		
Eacola, Cong. ch.	1 25		
Fairfield, Union of Meth. and Presb. chs., by Rev. W. P. Sprague,	3 44		
Kalamazoo, 1st Cong. ch.	67 07		
Lansing, Pilgrim Cong. ch.	2 93		
Morenci, Cong. ch., by Rev. W. P. Sprague,	5 00		
Owosso, Mrs. Julia F. Sharts, in memory of Rev. Derwin W. Sharts,	10 00		
South Haven, Cong. ch.	8 65		
Wolverine, 1st Cong. ch.	4 63		
——, Friends, by Rev. W. P. Sprague,	1 30	—382 87	
Legacies.— Armada, Jane E. Aldrich,			100 00
			482 87

WISCONSIN.

Beloit, 1st Cong. ch., 207; 2nd Cong. ch., 36.48,	243 48		
Clinton, 1st Cong. ch.	57 20		
Delavan, Cong. ch., for China,	9 33		
Evansville, 1st Cong. ch.	44 36		
Ithaca, Cong. ch.	5 75		
Kinnickinnic, Cong. ch.	7 70		
La Crosse, 1st Cong. ch.	125 00		
Necedah, Cong. ch.	5 31		
New Richmond, 1st Cong. ch.	32 40		
River Falls, S. H. Burr,	49 25		
Roberts, Cong. ch.	11 47		
Rosendale, 1st Cong. ch.	20 75		
Spring Green, Cong. ch.	2 75		
Tomah, Cong. ch.	2 44		
Whitewater, Cong. ch.	17 13	—634 32	

IOWA.

Anamosa, Mrs. W. L. Ketcham 12 00
Aurelia, Cong. ch. 3 00
Colesburg, Cong. ch. 1 50
Cromwell, Friend, for China, 2 50
Des Moines, Plymouth Cong. ch., to const. H. C. HARRIS and S. A. MERRILL, H. M. 228 35
Fairfield, Cong. ch. 12 25
Gowrie, Cong. ch. 6 57
Kellogg, Cong. ch. 3 25
Lewis, Cong. ch. 18 50
Maquoketa, 1st Cong. ch. 18 16
Mt. Pleasant, Rev. F. L. Johnston, 10 00
Ocheyedan, Cong. ch. and Sab. sch. 5 50
Rowan, through Rev. S. A. Martin, 5 00
Sioux City, North Riverside Cong. ch. 2 75——329 33
Legacies.—Denmark, Oliver Brooks, by Thos. S. Taylor, Ex'r, add'l, 12 50
Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, add'l, 4,578 34—4,590 84

4,920 17

MINNESOTA.

Biwabik, Cong. ch. 5 30
Burtrum, Palmer Cong. ch. 1 20
Edgerton, Cong. ch. 2 04
Grey Eagle, Cong. ch. 2 60
Madison, Cong. ch. and Sab. sch. 9 00
Marshall, Cong. ch. 23 15
Minneapolis, Plymouth Cong. ch. 83 33
Morris, Cong. ch. 5 00
Pillsbury, Cong. ch. 85
Silver Lake, Boh. Free Ref. Cong. ch. 10 00
Springfield, Cong. ch. 5 00
Walnut Grove, Cong. ch. 4 75——152 22

KANSAS.

Seneca, Y. P. S. C. E. of 1st Cong. ch., for native preacher, Foochow, 30 00
Severy, Cong. ch. 9 18
Topeka, Central Cong. ch., toward support Mrs. Thomas Gray, 90 73——129 91

NEBRASKA.

Central City, Mrs. M. A. P. Burgess, 10 00
Hazard, Mrs. Jennie H. Fuller, 75
Lincoln, 1st Cong. ch., toward support Rev. J. L. Fowle, 100; German Zion Cong. ch., of which 10 each for China, India, and Africa, 30, 130 00
Omaha, Saratoga Cong. ch. 3 06
Verdon, Cong. ch. and Sab. sch., of which 2.40 for China, 12 90——156 71

CALIFORNIA.

Cloverdale, Cong. ch. 13 50
La Mesa, Cong ch. 3 25
Oakland, 1st Cong. ch., 130; Plymouth-av Cong. ch., 6.38, 136 38
Redlands, 1st Cong. ch. 664 38
Sebastopol, Cong ch. 5 40
San Diego, 2d Cong. ch., 2; A. Sheldon, 25, 27 00
San Francisco, 3d Cong. ch., 40; Plymouth Cong. ch., 7, 47 00
Santa Rosa, Cong. ch., K. E. S. 5 00
Woodland, Cong. ch. 5 00——906 91

OREGON.

Needy, Smyrna, Cong. ch. 3 00
Roseburg, Rev. C. T. Whittlesey, 1 50——4 50

COLORADO.

Greeley, Cong. ch. 34 76
Highland Lake, Cong. ch. 3 85——38 61

WASHINGTON.

Christopher, Cong. ch. and Sab. sch., for China, 7 00
Roy, Cong. ch. and Sab. sch. 7 50——14 50

SOUTH DAKOTA.

Alcester, Cong. ch. 21 17
Canova, Cong. ch. 4 00
Columbia, Cong. ch. 9 78
Dover, Cong. ch. 3 00
Gothland, Cong. ch. 5 35
Sioux Falls, 1st Cong. ch. 13 56——56 86

IDAHO.

Boise, Cong. Sab. sch., for native preacher, India, 7 50

WYOMING.

Rock Springs, Cong. ch. 6 00

UTAH.

Salt Lake City, Phillips Cong. ch. 10 20

ARIZONA.

Nogales, Cong. ch. 5 00

OKLAHOMA.

Medford, 1st Cong. ch. 6 70

HAWAIIAN ISLANDS.

Honolulu, Central Union Cong. ch., 712 05; Mrs. May Richards, 10; Mrs. Mary Castle, 100; P. C. Jones and family, 177.95; Two friends, 7.50 1,007 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Germany, Haan, Dr. Dorr, 1 20
Turkey, Alacham, Evan. Greek Cong. ch. 4 40——5 60

MISSION WORK FOR WOMEN.

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MISSION SCHOOL ENTERPRISE.

MAINE.—Bristol, Cong. Sab. sch., for China, 2.81; Castine, Cong. Sab. sch., 5; Greenville, Union Cong. Sab. sch., 7.75; Skowhegan, Cong. Sab. sch., for China, 1.50; So. Paris, Jun. Y. P. S. C. E., 2; Thomaston, Cong. Sab. sch., Mrs. W. R. Feyler's class, for school in Madura, 3, 22 06
NEW HAMPSHIRE.—East Concord, Y. P. S. C. E., 10; No. Weare, do., 1.32, 11 32
VERMONT.—Wallingford, Cong. Sab. sch., for China, 11; do., Y. P. S. C. E., do., 2.25; Westfield, Y. P. S. C. E., for China, 5; Weston, Cong. ch. and Sab. sch., for Mission Schools, 5, 23 25
MASSACHUSETTS.—Boston, Y. P. S. C. E. (Roslindale), for native pastor, Madura, 10; do., Berkeley Temple, Y. P. S. C. E., for work in Austria, 5; do., St. Marks, Cong. Sab. sch., for China, 1.50; Brook-

line, Harvard Cong. Sab. sch., 8; Dedham, 1st Cong. Sab. sch., 13.38; do., Allin Y. P. S. C. E., 10; Enfield, Y. P. S. C. E., 2.08; Feeding Hills, do., for China, 6.12; Gardner, Y. P. S. C. E., 5.43; Lakeville, Precinct Cong. Sab. sch., 8.60; Milton, 1st Cong. Sab. sch., add'l, 1.50; No. Truro, Cong. Sab. sch., 7; Palmer, Y. P. S. C. E., for China, 5; Pittsfield, South Cong. Sab. sch., 40.43, 124 04

RHODE ISLAND. — Little Compton, Cong. Sab. sch., for work in China, 15; Saylesville, Y. P. S. C. E. of Memorial ch., 5, 20 00

CONNECTICUT. — Cromwell, Cong. Sab. sch., 68.29; Greenwich, 2d Cong. Sab. sch., 35.62; Kent, Cong. Sab. sch., for China, 2.75; New Haven, Humphrey-st. Y. P. S. C. E., 50; do., Humphrey-st. Cong. Sab. sch., 22; New London, Sab. sch. of 1st Ch. of Christ, for school in India, 18.79; Norwich, First Cong. Sab. sch., for work in China, 6.50; Plainfield, Y. P. S. C. E. of 1st Cong. ch., A thankoffering, 6; Pomfret, Y. P. S. C. E., for China, 4.50; Ridgeville, Cong. Sab. sch., 5.85; do., Y. P. S. C. E., 5; Thompson, Cong. Sab. sch., for work in China, 8.87; Watertown, Cong. Sab. sch., of which 6 for China, 26, 260 17

NEW YORK. — Brooklyn, Clinton-av. Cong. ch., Boys' Mission Band, 40; do., Bushwich-av. Y. P. S. C. E., for school in India, 40; do., Willoughby-av. Sab. sch., for China, 20.26; do., Lee-av. Cong. Sab. sch., for China, 14; Flushing, Cong. Sab. sch., for pupil, Brousa, 26.41; Philadelphia, Y. P. S. C. E., 5; Salamanca, do., 5, 150 67

PENNSYLVANIA. — McKeesport, 1st Cong. Sab. sch. 12 25

FLORIDA. — St. Petersburg, Y. P. S. C. E. 1 36

MISSOURI. — Maplewood, Cong. Sab. sch., for China, 1 41

OHIO. — Chatham, Cong. Sab. sch., for China, 4; Cleveland, Kinsman-st. Cong. Sab. sch., for China, 4.25; Mansfield, Mayflower Cong. Sab. sch., 3.10; Medina, Y. P. S. C. E., 20; Sullivan, do., for China, 1.82; Tallmadge, Cong. Sab. sch., 24.50; Unionville, Cong. Sab sch., for work in China, 2; West Andover, Cong. Sab. sch., for China, 5, 64 67

ILLINOIS. — Alton, Sab. sch. of Ch. of Redeemer, for China, 7.58; Oak Park, 1st Cong. Sab. sch., 18.94; Toulon, Cong. Sab. sch., 27.72; Waverly, 1st Cong. Sab. sch., 3, 57 24

MICHIGAN. — Eaton Rapids, Cong. Sab. sch., 1.95; Grand Blanc, do., 5; Hancock, do., 105.83, 112 78

WISCONSIN. — Beloit, Jun. C. E. Soc. of 1st Cong. ch., 3; Delavan, Cong. Sab. sch., for China, 3.82; Manning, Union Cong. Sab. sch., 1; Maple Valley, Cong. Sab. sch., 4.91; Milton, do., 2.01; Rosendale, 1st Cong. Sab. sch., for China, 10.13, 24.87

IOWA. — Hampton, Cong. Sab. sch., 1.55; Onawa, do., 3.37, 4 92

MINNESOTA. — Edgerton, Cong. Sab. sch., 5; Medford, do., 3.05; St. Paul, St. Anthony Park Sab. sch., for China, 5.73; Winona, Cong. Sab sch., for China, 25, 38 78

KANSAS — White City, Cong. Sab. sch., for China, 5 00

NEBRASKA. — Columbus, Cong. Sab. sch., for China, 8.14; Genoa, Cong. Sab. sch., 5; Shickley, Y. P. S. C. E., 2.10; Syracuse, Cong. Sab. sch., 2, 17 24

OREGON. — Hillsboro, Y. P. S. C. E. 1 40

CALIFORNIA. — Highland, Cong. Sab. sch., for China, 36; Oroville, Cong. Sab. sch., 2 50; Sebastopol, do., for China, 3.60, 42 10

COLORADO. — Denver, Plymouth Cong. Sab. sch., 37.65; Highlandlake, Cong. Sab. sch., .93; Leadville, Cong. Sab. sch., for China, 4.60, 43 18

WYOMING. — Rock Springs, Cong. Sab. sch., for China, 3 50

HAWAII. — Hilo, Y. P. S. C. E., for China, 10 00

1,052 21

MICRONESIAN NAVY.

CONNECTICUT. — New London, 2d Cong. Sab. sch. 25 00

ILLINOIS. — Elgin, 1st Cong. Sab. sch., for new vessel, 5 00

30 00

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI. — Neosho, Y. P. S. C. E., for De Forest Fund, 1 30

ILLINOIS. — Algonquin, Y. P. S. C. E., 2.50; Buda, do., 15.50; Chicago, do. of Auburn Park ch., 13.55; do., do. of Plymouth ch., 10; do., do. of Doremus ch., 5; do., do. of Central ch., 3.25; Decatur, Y. P. S. C. E., 7.50; Elburn, do., 15; Griggsville, do., 25; Gross Park, do., of Gross Park Cong. ch., 1; Harvey, Y. P. S. C. E., 4.50; Hennepin, do., 5; Sandwich, do., 10; Wheaton, do. of College ch., 6; all for MacLachlan Fund, 123 80

MICHIGAN. — Ann Arbor, Y. P. S. C. E., 10; Eastlake, do., 3.35; Frankfort, do., 2.50; Lansing, do. of Pilgrim ch., 3; all for Lee Fund, 18 85

WISCONSIN. — Beloit, Y. P. S. C. E. of 1st Cong. ch., for Olds Fund, 7 50

IOWA. — Cromwell, Y. P. S. C. E., 9.48; Dubuque, do. of 1st. Cong. ch., 35; Mount Pleasant, Y. P. S. C. E., 5; Red Oak, do. of 1st Cong. ch., 6.25; Strawberry Point, Y. P. S. C. E., 2.25; Whiting, do., 7; all for White Fund, 64 98

MINNESOTA. — Barnesville, Jun. Y. P. S. C. E., 1.25; Silver Lake, Y. P. S. C. E. of Boh. Free Ref. ch., 4.50; all for Haskell Fund, 5 75

NEBRASKA. — Clarks, Y. P. S. C. E., 6; Fairmont, do., 10; Indianola, do., 2.50; Trenton, do., 6; all for Bates Fund, 24 50

246 68

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS. ——— C. M. B. 30 00

CONNECTICUT. — Norwich, J. S. Ropes, 100 00

NEW YORK. — East Bloomfield, Mrs. Eliza S. Goodwin, 5 00

135 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — So. Paris, Y. P. S. C. E., for student, Aintab, 15; Westbrook, Miss Fanny E. Lord, for work, care Rev. E. S. Hume, 25, 40 00

VERMONT. — Sherburne, By Miss Millie A. Johnson, for work, care Rev. Wm. Hazen, 9; Wilmington, Y. P. S. C. E., for work, care Rev. H. K. Wingate, 6.75, 15 75

MASSACHUSETTS. — Andover, Cong. Sab. sch., for house, for Rev. E. C. Partridge, 25; Auburndale, J. C. M., for work, care Dr. W. L. Thompson, 25; Boston, Mt. Vernon Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 50; Harvard, Cong. Sab. sch., 10, Y. P. S. C. E., 5.06, both for Industrial sch., care Rev. C. S. Vaughan; Millbury, Rev. Geo. A. Putnam, for house, for Rev. E. C. Partridge, 10; Newton, Annie M. Manning, for student aid, Harpoot, 6; Newton Highlands, Y. P. S. C. E., for Bible reader, care Mrs. R. Winsor, 24; Salem, Chinese Sab. sch. of Y. M. C. A., for work, care Dr. Hager, 15; Somerville, 1st Cong. Sab. sch., for work, care Rev. E. G. Tewksbury, 30; do., 1st Cong. Sab. sch., Class 33, do., 26.60; do., 1st Cong. Sab. sch., Home Dept., do., 5 48, 232 14

CONNECTICUT. — Gilead, Y. P. S. C. E., for Rev. A. W. Clark, 5; do., for Rev. J. S.

Porter, 3; Hartford, Y. P. S. C. E. of Farmington-av. ch., toward support Theol. students in China, India, and Africa, 104; do., Mary F. Collins, for work, care Dr. W. L. Thompson, 660; Middletown, Mrs. H. Lucentia Ward, for use of Rev. L. S. Gates, 20; Newington Junction, Young Men's Mission Circle, for work, care Rev. L. P. Peet, 30, 822 00

NEW YORK.— Lima, Miss Mary S. Bates, for, work, care Rev. G. M. Gardner, 40; New York, Jun. C. E. Soc., Vermilye Chapel, for work, care Miss S. R. Howland, 5; do., John H. Washburn, for work, care Dr. W. L. Thompson, 25; do., W. E. Chamberlain, for do., 5; Norwood, Y. P. S. C. E., for pupil, Bombay, 25, 100 00

PENNSYLVANIA.— Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 5 00

MARYLAND.— Baltimore. The mother of the late Wm. Cross Moore, for him, and in his name, advance payment for 20 Armenian orphans (previously acknowledged 1,135), 100 00

ALABAMA.— Tuscumbia, Mrs. E. F. Brewer, for work, care Rev. T. D. Christie, 5 15

TENNESSEE.— Nashville, Y. P. S. C. E. of Fisk University, for pupils, care Miss Matthews, 5; for Kusaie Girls' School, 10; for rebuilding Bridgman School, Peking, 5; for Spanish Girls' School, 5, 25 00

OHIO.— Cleveland, Olivet Cong. ch., Extra-cent-a-Day Band, for use of Rev. C. S. Sanders, 5; do., Rev. H. E. Brown, for work, care Dr. W. L. Thompson, 15.12; do., Augustus Nash, for do., 10; Columbus, Edw. Orton, for do., 3.25; Conneaut, 1st Cong. ch., for Foochow Seminary Bldg., 25.74; Elyria, I. W. Metcalf, for work, care Dr. W. L. Thompson, 25; Oberlin, Mrs. M. C. Thompson, for do., 45; do., Miss R. M. Thompson, for do., 25; ———, for do., 100, 254 11

ILLINOIS.— Chicago, Grace Cong. Sab. sch., J. A. Werner's class, for work, care Rev. H. G. Bissell, 6.25; do., Henry W. Rice, for work, care Rev. J. D. Davis, 30; Elgin, E. A. McCormack, for work, care Dr. W. L. Thompson, 25; do., Helen McCormack, for do., 16.16; do., Cong. Sab. sch., Mrs. G. M. Beck's class, for do., 5; Evanston, Mrs. M. A. Dean, for work, care Rev. H. G. Bissell, 50; Oak Park, 1st Cong. ch., Young Men's Mis. Soc., for student, care Rev. J. D. Davis, 10; Oswego, Cong. ch., for work, care Rev. J. C. Martin, 15.21; do., Y. P. S. C. E., do., 3.45, 161 07

MICHIGAN.— Bridgman, Y. P. S. C. E., for pupil, care Mrs. L. O. Lee, 6.25; Church, Miss Amy Jones, for work, care Rev. F. R. Bunker, 5; Clinton, W. S. Kimball, do., 50; East Jordan, Mrs. M. H. Thompson, for work, care Dr. W. L. Thompson, 5; Hudson, 1st Cong. ch., for work, care Rev. F. R. Bunker, 5.45; Ypsilanti, Miss Steagall, for work, care Miss Hattie Clark, 5, 76 70

MINNESOTA.— Clear Water, Loving Service Circle, King's Daughters, for work, care Miss S. D. Riggs, 15; Worthington, Mrs. L. B. Porter, for work, care Miss M. E. Brewer, 10, 25 00

CALIFORNIA.— Los Angeles, Vernondale Cong. ch., for native pastor, Madura, 25; Ontario, Rev. D. B. Eels, for native pastor, care Rev. R. Winsor, 25, 50 00

COLORADO.— Denver, 2d Cong. ch., for work, care Rev. J. P. McNaughton, 25 00

SOUTH DAKOTA.— Tyndall, Ger. Cong. Sab. sch., for work, care Rev. G. E. Albrecht, 5 00

CANADA.— Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth, 50; Willetsholme (Ontario), Mrs. Mary E. Bell, for work, Marash, 5, 55 00

EAST CENTRAL AFRICA.— ———, Dr. and Mrs. W. L. Thompson, for Industrial Dept., E. C. A., 9 16

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Ill., *Treasurer.*

For Miss Shattuck's Training Sch.	25 00	
For use of Miss N. N. Russell,	31 54	
For boy, care Miss A. G. Chapin,	5 00	
For use of Miss A. Abbott,	25 00	
For use of Rev. and Mrs. Thos. Gray,	5 00	
For Foochow Hospital,	5 00	
For child in Miss Abbott's Home,	15 00	
For work, care Miss E. M. Swift,	56 25	
For salary, Bible-women,	118 80	
For traveling expenses,	29 17	
For rent for Maritza Hanum,	17 60	333 36

INCOME ENDOWMENT ANATOLIA COLLEGE.

From Blank Memorial Fund, for scholarship,	39 00
	2,378 44
Donations received in April,	40,629 91
Legacies received in April,	17,299 64
	57,929 55

Total from September 1, 1900, to April 30, 1901: Donations, $315,034.96; Legacies, $90,004.05 = $405,039.01.

TWENTIETH CENTURY FUND.

MASSACHUSETTS.— Boston, H. M. Weston, 500; do., Mrs. M. J. Weston, 500; Conn. Valley ———, 10; Newton, Friend, Eliot ch., 2,000; Worcester, John C. Berry, 25; do., Julius Garst, 25, 3,060 00

RHODE ISLAND.— Providence, Beneficent Cong. ch., 300; do., Central Cong ch., Walter S. Hogg, 50; do., do., Lucy N. Lathrop, 100; do., Mrs. H. L. DeForest, 25, 475 00

CONNECTICUT.— Farmington, 1st Cong ch. and Sab. sch., 130.75; Hartford, Asylum Hill ch., 570; Meriden, 1st Cong ch., 100; do., Miss Alice Porter, 10; New London, Friend, 1,000; South Glastonbury, Rev. Quincy Blakely, 10, 1,820 75

NEW YORK.— Brooklyn, R. D. Benedict, 25; do., Mrs. R. D. Benedict, 50, 75 00

MINNESOTA.— Minneapolis, Rev. C. B. Moody, 10 00

	5,440 75
Previously acknowledged,	66,900 45
	72,341 20

ADVANCE WORK — MICRONESIA.

MASSACHUSETTS.— Greenfield, 2d Cong. Sab. sch. 10 00

RHODE ISLAND.— Providence, Leonard H. Campbell, 10 00

CONNECTICUT.— Hartford, Wethersfield-av. Cong. Sab. sch. 10 00

NEW YORK.— Sayville, Cong. ch., Robert Nunns, 10; West Bloomfield, Cong. Sab. sch., 10, and Ladies of Cong. ch., 10, 30 00

NEW JERSEY.— Glen Ridge, H. G. Cordley, 10 00

ILLINOIS.— Galesburg, Central Cong. ch., toward support Rev. and Mrs. F. M. Price, 300 00

370 00

For Young People.

SCENES IN NATAL.

BY MRS. C. L. GOODENOUGH, OF THE ZULU MISSION.

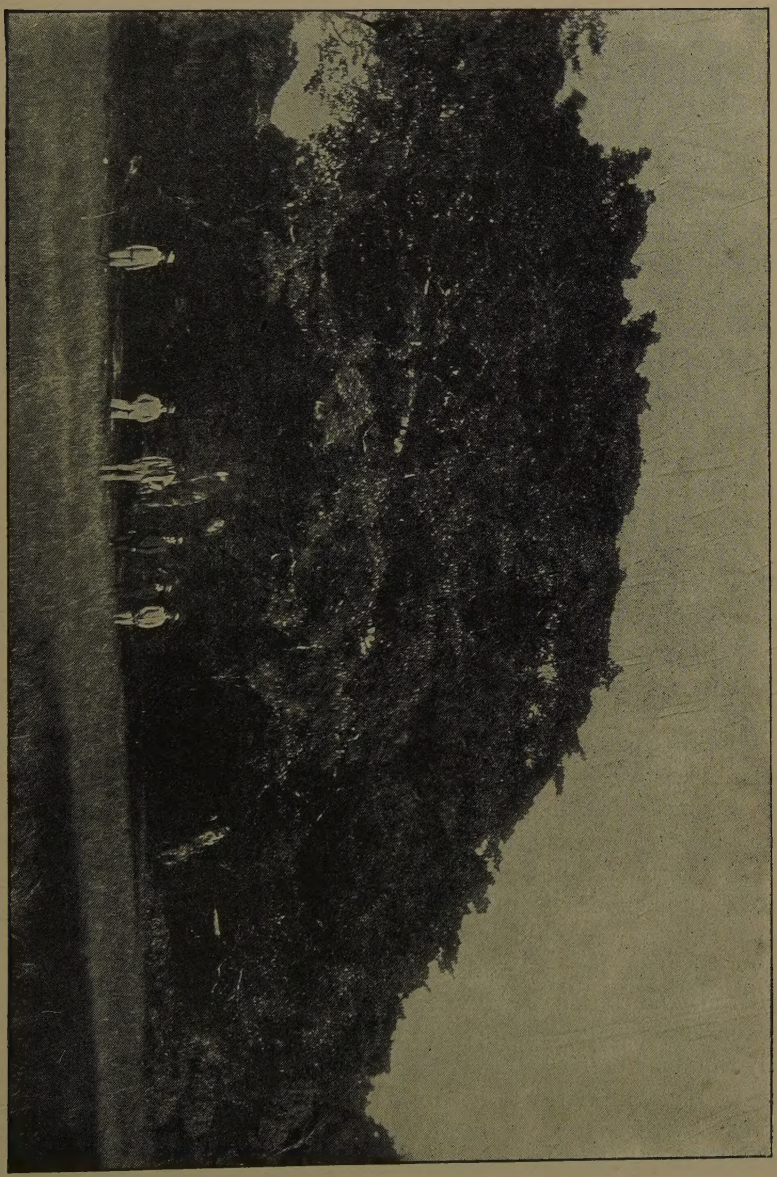
It may not be apparent at a first glance that the great rounded mass of foliage in the picture opposite is the crown of one great tree, yet so it is. It is a fine specimen of our finest of South African trees — the *umtombi*, although another beautiful indigenous tree, the "flat crown," might be considered a fair rival for the distinction. These *umtombi* trees are frequently seen as we trek in our bullock wagons along the hilly coast lands of Natal. Many a time we have found their great size and thick foliage a blessing as we camped for our noonday outspan, their dense shade sheltering us from the withering heat of the sun.

This particular tree has been such a shelter to ourselves in past days, and to many others. There is more than one hundred feet of solid shade under that tree, and one long limb measures ninety feet from the trunk, as we found by pacing the distance under it. The limbs on the opposite side are not so long, because of the forest in the background, which has retarded their growth. These trees often begin as parasites on other inferior trees. A seed is carried by the wind or by a bird and dropped in the fork of another tree. It strikes root into the wood, and also long clinging rootlets wind themselves about the trunk of the original tree till its life succumbs before the superior force, and in time the old tree disappears altogether and the beautiful *umtombi* is left the only occupant of the spot. We have often seen trees where the struggle between the two was going on, the dark, glossy foliage of the *umtombi* contrasting with the paler green of the original tree. This sight has come to stand for us as the type of the expulsive power of a new affection — that other struggle between the old, unworthy life and the new life in Christ, going on so silently in so many hearts. Can we doubt that in the end the stronger and nobler force shall conquer and hold the field?

This particular tree is chiefly interesting, not because it is a splendid specimen of an interesting species of tree, but for the historical and hallowed associations which cluster around it. Sixty-five years ago our American missionaries took up the work among the Zulus of Natal, before there was any rule in the land except the capricious and cruel sway of the native chiefs. This tree was the first preaching place, as the missionaries proclaimed to this savage and degraded tribe for the first time the name of Jesus Christ, the Saviour of men. And so it came true again that "the groves were God's first temples." Near this tree Dr. Adams, one of the pioneers, founded our first Mission Station. This was afterwards removed about fourteen miles to Amanzimtote (sweet water), also since called Adams, after its founder. But

even down to the present time, services are sometimes held under this same tree.

There is a tradition that on one occasion, as Dr. Adams was preaching under this tree, he saw directly over his head, in the boughs, one of the quick



FIRST PREACHING PLACE AMONG THE ZULUS.

and poisonous serpents common in the country, known as the black *imamba*. This was not a pleasant intruder, for these serpents can spring their full length, eight to ten feet, and often seem irritable and ready to attack human beings for no apparent cause. Ordinarily Dr. Adams would have taken

prompt measures to rid himself of such a neighbor, but seeing that the audience was engrossed in the gospel message, and that no one but himself had perceived the snake above them, he went quietly on with his discourse. Then when the meeting was over he called the attention of the men to the serpent, who knocked it down and put an end to its obnoxious life.

Nearly all the missionaries from that time to the present have had more than one encounter with these dangerous snakes, and the recital of all these stories would form a long chapter, not conducive to the pleasant dreams of the reader. But in spite of the snakes, South Africa is a beautiful land, full of flowers and birds and lovely landscapes, and you would be charmed with it if it were your privilege to go there.

Dr. Adams finished his work and witness for God nearly fifty years ago. His grave is in the cemetery at Adams; but not only his soul goes marching on, but the influence of his life and teaching are still potent factors among the people to whom he gave himself. Over and over again, as we have moved among the Zulus, we have heard this man referred to, always with respect and veneration. This is also true of the other pioneer missionaries — Lindley, Grout, Champion. It was Dr. Adams who had the honor of winning the first Zulu convert, after nine toilsome years of missionary labor. But from that time on, the adherents of the faith were multiplied, so that six years after this old woman, the first fruit among the Zulus to Christ, was baptized, there were nine infant churches, with 123 members.

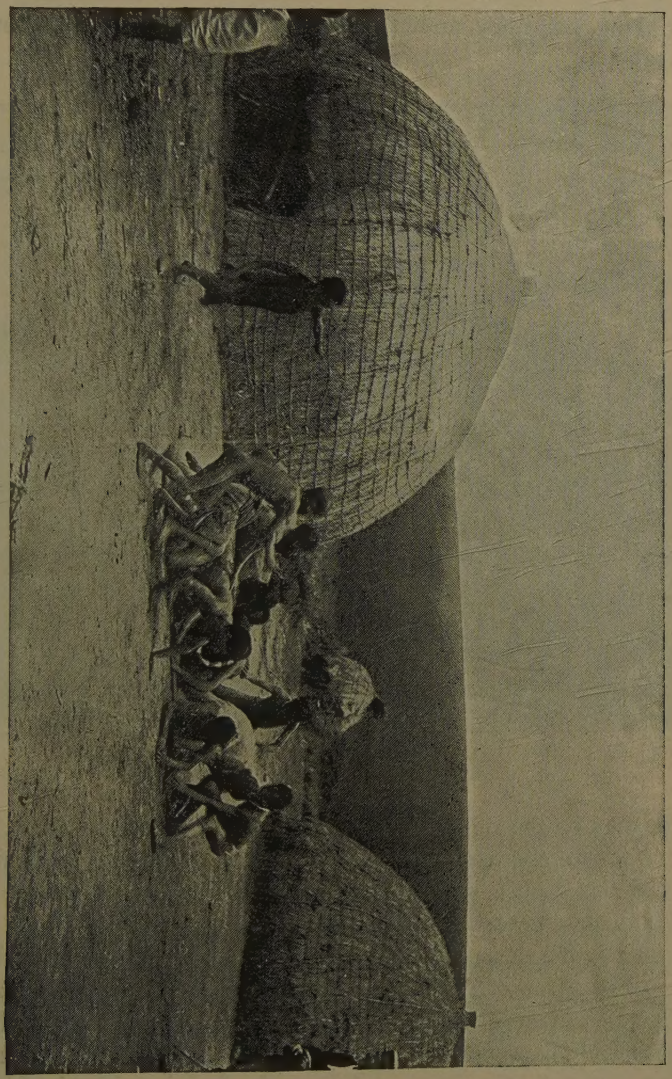
A few years ago some missionaries were traveling far away from the coast, and meeting a company of apparent heathen people, asked them where they were going. It came out that they were on their way to attend a Christian service, one old woman quaintly explaining that she wished to hear again the "name that never grows old." "I heard it first from Dr. Adams," she said, "and I have been hearing it ever since, and it never grows old."

When our missionaries first came to Natal, all the natives were living in circular grass-thatched huts, like those seen in our second picture. These little windowless dwellings have no aperture except the low door, through which one must enter on his hands and knees. There is not even an opening at the top for the escape of smoke, and when it is rainy and the cooking must be done in the circular depression used as a fireplace in the center of the hut, it is apt to be a "teary occasion" for those who must stay within.

For one who has no work to do, no books to read or letters to write, this hut may be considered a fairly comfortable domicile. The thick coat of thatch makes it cool in summer and warm in winter. But a home for a whole family with only one room has serious objections, and when Christ enters the hearts of the hut-dwellers they are very apt to change the hut for the rectangular cottage. This commonly has three rooms — one large, central room, furnishing the family living-room and occupying the main part of the house, with doors opening outward on opposite sides to allow a draft of air through the dwelling; then on each end of the building a small bedroom opening into the living-room. The change of ideas which causes and accompanies such a change of dwelling is revolutionary in the extreme, and the frequency with

which we see in Natal an upright house being reared, out among the kraals, is proof of and commentary on the thought we hear often expressed, that the "Zulus are in a transition state."

The nearly naked little fellows in our picture have been photographed at an exciting point in their game, and are quite unconscious that they are to



ZULU CHILDREN AT PLAY.

furnish an illustration for an American magazine; but as both America and magazines are ideas far beyond their range of thought, we will not disturb them with the information. They are probably playing with pebbles, using them in very much the same way that American children play with jackstones.

The little boy at the left is the happy possessor of a shirt, which shows that his mother has begun to imbibe civilized ideas of living.

This transition in the clothing of the people is as marked as that of the

houses, and our third picture gives us a group showing plainly this transformation going on in natives all belonging to the same family connection. It may seem strange that the unclothed women on the left are the polygamous wives of a brother of the fine-looking, neatly dressed man who stands with his wife at the right of the picture, yet so it is. The couple in the center of the group belong to a native church not connected with the mission, which allows beer-drinking, polygamy, and other heathen customs as not inconsistent with Christianity.

ZULUS, CHRISTIAN AND HEATHEN.

The man on the right is a lay preacher of our mission, and has recently brought back to renewed fellowship some people who had separated from us.

Thus the gospel light and truth are spreading in Natal, so that the beautiful colony may be considered as an evangelized land. We do not say Christianized, for there are more heathen than Christian, but the heathen there are like those of our own cities, heathen rather from lack of motives than from lack of knowledge. We believe that the word which has been so long and faithfully preached in Natal is destined to go from that point as a Christian center to bring life and light to the dark interior of Africa.